

# THE SWORD OF THE LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

REV HUGH PYLE  
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## False Claims for RSV Bible Answered

By Editor John R. Rice

Before me is an eight-page pamphlet, put out by the American Baptist Publication Society, Philadelphia, written by Dr. Benjamin P. Browne. The subject is "Shall We Reject the New Revised Standard Version of the Bible?" Since this pamphlet or leaflet is written supposedly to answer objections to the Revised Standard Version of the Bible, and is an official publication of the American Baptist Publication Society, the publication house of the American Baptist Convention, co-operating with the National Council of churches and actively promoting this new translation, it may be counted as representative of the arguments of those who defend the Revised Standard Version. But there are so many mistakes, false inferences, and some misrepresentations that I think it should be answered.

A Baptist pastor sent me this leaflet thinking it was a "scholarly" defense of the Revised Standard Version. I have briefly shown him some of the mistakes and will quote the body of my letter to him here.

My dear Brother J. —;

Thank you for sending me the pamphlet by Dr. Browne. Since I have not only made some study of the Revised Standard Version myself, but have read almost everything printed on the subject by any responsible scholar, of course I was interested to read what Dr. Browne said. However, I find it very disappointing, somewhat amateurish, and definitely unreliable in several cases.

Will you mind if I call your attention to some of the frailties and misstatements in Dr. Browne's little folder?

## Indonesian Christian Loves "Sword"

Through our Minister and Missionary Subscription Fund, THE SWORD OF THE LORD was sent to a brother in Indonesia. You will like his heartfelt letter of gratitude.

"Bandung, Indonesia  
Dear Brother Rice:

"Next to the Lord, I herewith send you many thanks for your sendings of THE SWORD. Because I had not enough reading matter regarding the Scriptures and do long for it, I cried to the Lord, 'Lord, I have not enough of your Gospel reading matter!'

"Oh, praise the Lord! He fixed it for me, yea, in such a way that now I've so much Gospel reading matter, I hardly can keep up with it.

"I hope you will receive this letter in best order. May our Lord particularly bless you and your co-operators."

(Signed) R. Mellinga

We need thousands of dollars to make THE SWORD OF THE LORD a blessing to ministers, missionaries, native workers who read English, and ministers in countries where sending money to the United States is not permitted. Will you help the Missionary and Minister Subscription Fund? Address, Sword of the Lord, Wheaton, Illinois.

To Say the Objections to the RSV Are Only Based on "a Natural Habit for Objection to Be Raised to Any New Translation" Is Untrue

1. On page 2, Dr. Browne says that the reason why "some people raise objections to it," the RSV, is that "it is a natural habit for objection to be raised to any new translation." That is not factual, and is either the answer of ignorance or dishonesty. The fact is that the best fundamental Christian people everywhere, while they objected to one verse or two in the American Standard Version, ac-

(Continued on page 12)



Dr. Billy Graham

## THE ATTAINMENTS OF THE CHRISTIAN LIFE

By the late F. B. Meyer  
Comments on Philippians, Chapter 3

"Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3:15, 16.

These words suggest that there is a great difference in the attainments of Christian people; and in endeavoring to bring this home, so that any who are lagging and sluggish may be quickened in the path of holiness, we may regard this chapter as falling naturally into a suite of some seven apartments, each of which leads to another, as in so many of the picturesque and princely homes of England. May God's Spirit help us to discover in which room we are already, and having discovered it, to press on to the next.

### 1. The Robing Room

"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ" (vv. 5-7).

In the gray light of the dawn, we see the young Pharisee, decked out in all the paraphernalia of the dress of his order. His are the phylacteries, his the broad borders covered with texts, his the sacred cord as son of the law, over these the garment of zeal, and over

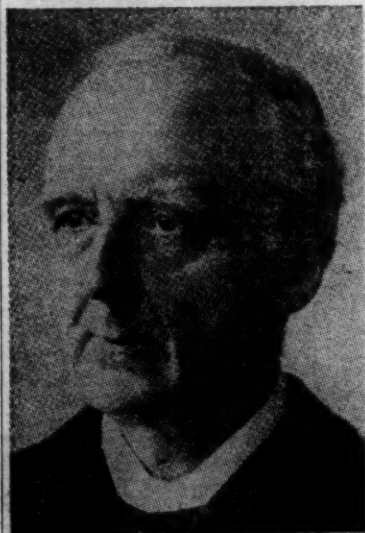
this again a robe that seems spotless—"the righteousness of the law," in which he accounts himself to be blameless. Around the room are burnished mirrors, and as he considers his array in the gray light he imagines himself to be highly commendable and likely to stand a good chance, not only in this world, but in the next. He can only think these things, because the light is so dim. Were it brighter, he would descry blemishes in his fairest robes.

Bunyan well describes such a man in his picture of Ignorance. You may remember how the two older pilgrims talked to the brisk youth as he walked beside them. They asked, "How will you fare at the gate?"

"I shall fare as well as other people," was the reply.

"What have you to show that

(Continued on page 8)



Dr. F. B. Meyer

## The SINS of the Tongue

By Evangelist Billy Graham

One of the basic problems throughout the world is that we no longer can believe each other. We have lost confidence in the veracity and integrity of the other man. In the international realm we cannot believe the word of our enemies. They say they cannot believe us. Some of our leaders look through rosy glasses and forget the words of the Bible that say, "All men are liars."

We believe men rather than God. Jesus characterizes the Devil as a liar when He says, "When he lies, he speaks according to his own nature, for he is a liar and the father of lies." When are we going to learn that the Devil is directing the world-wide operations of communism, therefore they put out the big lie? They go on the assumption that if you tell a lie long enough and loud enough and repeat it many times, people will believe it.

The Bible has as much to say about lying and the sins of the tongue as almost any other subject. James said, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." One of the great problems among Christians is the sins of the tongue. If you can conquer your tongue, you can conquer self. If you can get victory over your tongue, then you will have real and lasting victory. But James warned, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison."

### SEE INSIDE—

Don't miss Children's story, "Wishing Well," and another article by the editor on Christian giving.

### Angry Words

There are many manifestations of the sins of the tongue. Anger is one of them. While anger or bad temper is a sin of the spirit in its primary sense, it so often results in the loss of control of the tongue that it is considered a sin of the tongue. Anger has many varieties—indignation, irritation, impatience, vexation, bitterness, exasperation, resentment, passion, temper, wrath, rage, fury—and these express themselves in all sorts of ill-tempered words ranging from the cold acid of sarcasm to the hot flame of fury. God condemns them all, and says they are sin in His sight. Every expression of anger is full of danger, even the most noble form of indignation.

Someone has said that if you are in the right, you need not lose your temper. If you are in the wrong, you can't afford to. Angry words never improved any situation. The world's wisest man declared that one slow to wrath demonstrates great understanding, but a quick-tempered man displays his own foolishness. The Bible says, "A soft answer turneth away wrath, but grievous words stir up anger." The Bible also says, "Wrath is cruel and anger is outrageous." Jesus said, "Whosoever is angry with his brother without a cause shall be in danger of judgment: and whosoever shall say to his brother, Racca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be

(Continued on page 4)

## THE MAN OF SORROWS

By Dr. P. W. Philpott  
Toronto, Ontario, Canada

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."—Isa. 53:3.

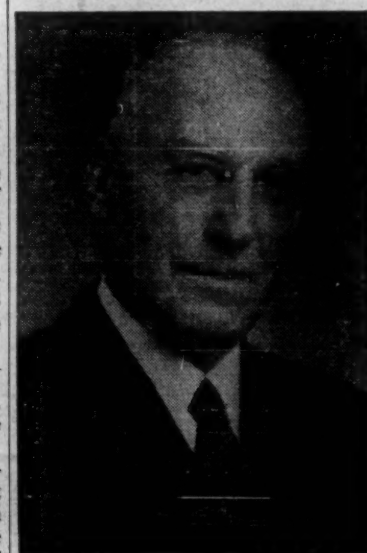
The title in which Christ delighted more than all others was "the Son of man." It occurs eighty times in the Gospels and is applied only by Jesus to Himself. It is a glorious name, full of hope for the human family. Had He been merely the son of Abraham, He would have been limited to one race. If He were only the son of David, He would be confined to one family. But as "the Son of man" Jesus Christ became the second Adam, sustaining a relation to all men everywhere. The title implies that every man may find a response to his need in Him, for He is the man of men, the glory of the whole human race.

It is said that one day Henry George, the great humanitarian and economist, returned to his home after an extensive tour of public speaking. A crowd of admirers awaited him and hailed him as "the friend of the working man." To this salutation he replied: "No! I am not the friend of the working man; I am the

friend of man." Like the Master, he included in his sympathies the whole human family.

Jesus Christ was the only-begotten Son of God, and in that sense, unlike any other man born of woman. But while He was here on earth, He refused to be forced

(Continued on page 10)



Dr. P. W. Philpott



# The Lordship of Jesus Christ Dishonored by Wrong Giving

By Evangelist John R. Rice

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. 28:18.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:29.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

"But I would have you know, that the head of every man is Christ..."—I Cor. 11:3.

The fundamental truth back of all proper Christian giving is that all authority in the world belongs to Jesus Christ; that to every Christian Jesus Christ is absolute Lord. His will is law. The Christian belongs to Jesus Christ lock, stock, and barrel; hook, line and sinker! The Christian ought to say, "For to me to live is Christ." The Christian ought to count himself crucified with Christ and raised to live in newness of life with Him. The Christian not only looks to Jesus Christ alone for salvation, but looks to Him for instructions. And every Christian should know that he must personally give an account to Jesus Christ.

When a Christian gives, he ought to give as if he placed his gift in the nail-scarred hand of Jesus Christ. To withhold anything from Christ is rebellion and sin. To let any one come between the Christian and Christ and take part of the authority which belongs to Christ, is sin.

## I. Every Individual Christian Is to Make Jesus Christ Lord of His Life

God the Father has highly exalted Jesus Christ and given Him a name above every name. Christ is the Word of God, the express image of His person. It was by Jesus Christ that He made the worlds (John 1:3; Heb. 1:2). And the same Saviour who created this universe now sustains it (Col. 1:16, 17).

The Father has committed all judgment to His Son, Jesus Christ. At the judgment seat of Christ, when Christians come to give an account and receive rewards for their labors, Jesus Christ will be the judge. At the judgment of the nations, when Jesus sets up His throne in Jerusalem, as recorded in Matthew 25:31-46, Christ Himself will sit on the throne. At the last great white throne judgment, when death and Hell give up the dead that are in them, and the small and great stand before God, Christ Himself will sit on the throne and judge unconverted sinners out of

the things written in their record books, and send them to their last home, in the lake of fire.

God has now made Jesus a seat on the right hand of His own throne, and Christ will stay there until all His enemies are made His footstool. Then Christ Himself shall reign on the earth from David's throne (Luke 1:32, 33; Heb. 10:12).

God has determined that every human being shall pay homage to Jesus Christ. He has said:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

At the name of Jesus, everybody in Heaven, everybody in earth, and everybody in Hell is going to bow the knee. Every tongue in the universe is to confess Jesus Christ as Lord. That will be a sad day for infidel Harry Emerson Fosdick who preached an infamous and blasphemous sermon, "The Peril of Worshipping Jesus." He will be dragged out of Hell, that his knee may bow before Christ. Everybody in the universe will bow to Jesus Christ and admit that He is Lord. Even the angels will worship Him. That is what they did at His birth. "And again, when he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him." And worship Him they will through the endless ages. Jesus Christ is Lord!

Before He went away Jesus said to the disciples on the Mount of Olives, "All power [all authority] is given unto me in heaven and in earth. Go ye therefore..." Jesus has the right to command His people. So certainly He has the right to tell every Christian where His gifts should go.

And, thank God, Jesus made wonderful provision so that we could know His will and follow His leading. He promised not to leave them comfortless. He said,

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17).

Jesus, blessed Comforter, answered questions for His disciples, told them what to do. But He has sent now another Comforter to abide in us. This Comforter knows the will of Christ and will reveal it to us. We are told, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). This blessed Teacher, the Holy Spirit, represents Jesus Christ and makes His will known to us. The Holy Spirit helps a Christian study the Bible, helps the Christian to understand the will of God. The Holy Spirit teaches a submissive Christian all things needful.

So the Christian is to abide in Christ. He is to have continually the leadership of the Holy Spirit. The Holy Spirit helps us to pray as we ought, helps us to understand the Scriptures, helps us to know which course to pursue.

The pope falsely claims to be the vicar of Christ, the vicegerent of Christ on earth. He claims that he and the Roman church, as it follows him, speak for Christ in forgiving sins, in explaining the Bible, in setting rules of conduct. But that is a wicked presumption, a false claim. The pope is an impostor. The Roman church is a blasphemous impostor. No man is the vicar of Christ on earth when it comes to approaching God. Jesus Christ Himself is the one mediator between God and men (I Tim. 2:5). The blessed Holy Spirit dwelling in every Christian is the agent of Christ to make His will known. No man, no church, has any right to claim to be the sole agent of Christ in the distribution of funds any more than any man or church can claim to be the sole agent of Christ in saving souls. Every poor, lost sinner can come directly to Jesus Christ for mercy and forgiveness, through the work of the Holy Spirit. Every saved person can come directly to Christ for leading, for instruction, for help in time of need, without the intervention of any human authority between the Christian and his Saviour and Lord!

## II. Storehouse Tithing Makes Jesus Christ Second to Men, Denominations and Programs

I think I can show you that Jesus Christ Himself is dishonored by what is called the "storehouse tithing plan." By the insistence that people must submit their giving to the control of others, that they must give all their tithes through the local church treasury, honest Christians are sinned against. But Jesus Christ is sinned against more.

### 1. That Unscriptural, Recently-Invented Doctrine Is High Church in Principle

What do we mean by the term "high church"? We mean that more emphasis is put on the church and less on Jesus Christ. That is what is wrong with Catholicism. It has a big church and a little Jesus. It has a big Mary but a little Jesus. It has a big priesthood but a little Jesus. It has a big mass but a little Jesus and a little Bible. It is taught that the church is more important than the Bible because Catholics say that the Catholic church itself made the Bible and preserved the Bible. So the traditions of the church are counted as more binding than the Word of God.

(Continued on page 5)

## Preaching ~ Power ~ Promotion



"... the word of the Lord. ... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall  
Minister of Revival Promotion,  
Sword of the Lord Foundation

### I. Plenty of Trouble But Gives

A fine Christian mother-writes: "Dear Bro. Rice:

"I am so sorry I could not get this mailed before Easter as I had promised, but will try to get another gift this month.

"I was called to my son's bedside; he had been called to the hospital.

"He is home but in a very weak condition, and we feel sure God will make him strong and well and he will not have another.

"I sent your paper to him years ago, and he has become a student of God's Word ever since. Pray please that he may continue to get well, and thank you for all your lovely sermons, and messages, and the good advice you always give.

"In Christian love"

### II. Crucifixion Dirge—Resurrection Praise

To me the twenty-second Psalm is one of the great crucifixion chapters of the Bible. Read the others, make comparisons: Isaiah 53; Matthew 27; Mark 15; Luke 23, and John 19. Riches of His Grace! Doxology!

The twenty-second Psalm written hundreds of years before Jesus was born describes rather minutely the sufferings of Jesus. It begins with a prophetic utterance of the historical fourth saying found in Matthew 27. "My God, my God, why has thou forsaken me?" A Scripture leading me more into the holy of holies to be with Him than any passage of Scripture I know.

Then, He is pictured further crying to God but though God has heard others, He does not answer Him! Why? He is now sin on behalf of the sinner, before God, that the sinner by His work might stand before God without sin. He uses the very language the sinner must use, "God" rather than "Father." The sinner must first trust Him to become a child of God. Galatians 3:26. II Corinthians 5:21.

The vicious milling mob is heard and seen in verses 7 and 8 using language as in the Gospels.

But, God is His Father, verses 9, 10.

In verse 12 we read, "Many bulls have compassed me." Not the four-legged animal of the pasture that rushes in to stamp and gore one to his death—but people who do the same things—a blood thirsty mob about His cross. How low some people sink?

In verse 13 another analogy, i.e., "a ravening and roaring lion."

A third analogy is found in verse 16, "For dogs have compassed me." Not the animal of the yard, sometimes called man's best friend, but that street scavenger of the East, running in packs, biting and snarling—not one of them willing to tackle a hard job alone. Men, yes, and some women like that—mad dogs, attacking Jesus as they sometimes attack His servant, and in packs, not one willing to attack alone. How low some men and women sink, we observe again.

He is poured out like water; under the weight of our sins His bones part at the joints and His heart breaks—verse 15.

They strip His body of His clothing, verse 17; they gamble for His garments, verse 18.

Then, wonderful truth, this Psalm turns into a psalm of resurrection praise and it is declared, "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S:

and he is the governor among the nations" (Psa. 22:27,28).

He lives! Jesus Christ IS alive! He is coming again someday even as He went away. Even so, He now lives in the hearts of those who keep His commandments, "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:15,21,23).

### III. Two Churches

I went to churches nearby for revivals. One was warm, spiritual and obedient to the message of the Book. People went out soul winning in the mud, and rain taking Jesus to the lost. God honored their testimony. Many were saved! More were re-dedicated. The revival was the talk of a county. God was there! Doxology!

The other church was colder, not so spiritual—some hearts inside were hard and hot with criticism. God honored but in a less way the same testimony. I preached the same Gospel with the same fervor and in the same sincerity but the revival did not reach the same proportions though a number were saved, and many consecrated themselves anew unto the Lord.

In thirty-eight years of preaching I have never found sin outside so hindering as is sin on the inside of the church.

One Achan defeated the people of God. One sin repeatedly stopped the people of God. God will not enter into partnership with sin on the part of His people. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11). II Corinthians 6:17.

To hinder God's Gospel is a great sin—Woe to them that hinder, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52); it is a work of Satan, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (I Thess. 2:18); it is hurtful, "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7); be best for you to be buried six miles deep in the sea, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42).

### IV. Hear Him

Pastors' Conferences, colleges, and radio hearers always hear something worth while when Dr. John R. Rice speaks. He is a real student of the Word of God! He knows how to teach it! He knows people! He is a great preacher of the Gospel! He is powerful in the written Word!

You should make the largest possible use of his ministry whenever you can get him in your section of the country. He loves preachers and helps many of them. He loves all peoples and is a great blessing to them.

Hear him! Use him!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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## A Story for Children



## Wishing Well!

## Wishing Well!

By Ken Anderson

Gallo looked down into the deep well. His sister, Taria, looked, too. "Drop it, Gallo," the girl whispered. "And don't forget the magic words!"

The boy took a shiny stone from his pocket. "If it were a jewel," he said, "we could be sure to have our wish. But I'll drop it."

He held the stone out from the rim of the well. Then he opened his hand, and let the stone fall.

Down the stone fell. Down and down and down, into great darkness.

P-r-r-u-n-g! the stone sang, as it struck from side to side of the well on its journey to the bottom.

"The magic words!" Taria exclaimed. "Say them!"

Quickly Gallo said:

Wishing well! Wishing well!

Great is thy power!

Grant me the wish

I bring thee this hour!

SPLASH!

The stone struck the watery bottom of the well. Just as it did, Gallo said, "I wish for wealth, so my sister and I may buy much happiness."

The two children stood silently beside the old well for several moments.

"If only we had a jewel to drop," Gallo said, breaking the silence. "The king in the legend had a jewel. Right after he dropped it, he got his wish."

"But if we had a jewel," Taria said, "then we wouldn't need to wish for wealth. People with jewels aren't poor like us."

"That's right," Gallo agreed. "The king in the legend had many jewels. Remember? He dropped one of them into the well, and wished for a beautiful princess to become his queen."

"I remember," Gallo said.

"Right after he made the wish," Taria continued, "a beautiful princess came running from the forest. She had run away from a robber band."

"These robbers kidnapped her, and brought her from a far country," Gallo added. "But this king sent his soldiers to destroy the robbers. Then the princess and the young king got married."

"And ever since then," Taria whispered, "this has been known as the wishing well."

They were both quiet again.

Then Gallo said, "Do you really believe the wishing well can grant us our request, Taria?"

"Quiet, Gallo! Don't speak that way!"

"Why not?"

"You must not question the wishing well."

"I... I didn't mean to do that," Gallo said. "I mean, how do you think the wealth will come? Should we just sit here and wait for it?"

"I don't know, Gallo."

"Do you suppose other people have dropped jewels into the well?"

"Of course they have," Taria answered. "Why do you ask?"

Gallo looked down into the inky blackness. "If I could go down on a rope," he said, "maybe I could find some of the precious jewels."

"Oh, you wouldn't dare do that!"

"Why not?"

"It is dangerous to play tricks with magic things. The wishing well might... it might swallow you up forever."

"Forever, Taria?"

"It might."

Gallo looked down again.

"Besides," Taria added, "it's terribly deep. Remember how long it took the stone to fall?"

"That's right," Gallo said. "It would be too deep for anyone to go down. And when you got down, there would be no light to use for finding the jewels."

"Even if you had a light," Taria said, "you don't know how deep the water is. The jewels may have fallen into many feet of water."

"It is no use to go down into the well," Gallo agreed.

"We must wait for our wealth to come in the way the wishing well decides," Taria said. "Perhaps good fortune will befall our parents."

"I wish something would happen," Gallo said, "I'm tired of being the child of a poor serf."

Taria's eyes turned toward the great castle off in the distance. There lived a wealthy baron, the man for whom their father and mother worked. The baron had great possessions, but he kept those who tilled his land very poor.

"I'm tired of being so poor, too," Taria said. "I wish we had dared to come to the wishing well before."

"Do you still think we might be too young?" Gallo asked.

"I hope not, Gallo."

"But we might be?"

"We might be," Taria turned to go. "Come. Mother and Father may wonder."

Before Gallo left the well, he whispered into it, "Grant us our wish quickly."

When they returned to their humble cottage, the mother asked Taria to turn the butter churn. The father asked Gallo to help him pull weeds. These were tasks neither of the children liked, but they were quite cheerful now. Soon the wishing well would grant their request. Then they could play all day long.

The day passed. Night came. A new day dawned.

Early in the morning, Gallo had to go out and help in the fields. Taria and her mother busily went about the work of the house. Not until late evening did the two children have any time to play.

"I worked very hard today," Gallo said.

"I worked hard, too," Taria said.

"Do you think it was any use to go to the wishing well?"

"It was only yesterday, Gallo. Perhaps our wealth is to come

(Continued on page 9)

## Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

**SECOND EPISTLE TO TIMOTHY**, By H. C. G. Moule. Baker Book House, 180 pages, \$2.25.

Bishop Moule was a godly and scholarly man of a by-gone day. He was a great bulwark of Christian faith and Bible teaching in his day and his work lives on to bless and teach and encourage us now. The style of writing is very simple and his meaning very clear. Here, chapter by chapter and verse by verse, he explores the Second Epistle of Timothy and every student of the Word will be helped and blessed by the study of this good book.

BILL RICE

**STRANGE TEXTS BUT GRAND TRUTHS**, by Clarence E. McCartney. Abingdon-Cokesbury Press, 192 pages, \$2.50.

The title of this book gives much light on the type of messages contained in this volume by Dr. McCartney. Strange texts hidden away and forgotten are brought forth in a manner to illuminate the mind and to bless the heart. Dr. McCartney, who has often presented in book form unusual messages, has excelled himself in this volume.

LEE ROBERSON

**MOUNTAINS SINGING**, by Sanna Morrison Saling. Moody Press, 352 pages, \$3.00.

We have found something new here. We never heard of Gospel Recordings, Inc., which specializes through recordings in giving gospel messages to the peoples of the world in their native tongues. This volume is the story of Gospel Recordings in the Philippines by Misses Joy Ridderhoff and Ann Sherwood, whose journey into the Philippines is for the purpose of making tape recordings of the gospel message in tribal dialects. The tapes were later used to make phonograph records. Inspired possibly by the example of George Mueller, Gospel Recordings operates wholly on faith. It has 31 full-time workers, who from the beginning have served without any salary or any allowance, and have trusted the Lord for their board, as well as for their other expenses. The experiences of these ladies constitute thrilling illustrations of the power of prayer. The title of the volume is derived from Isaiah 55:12.

JOHN L. HILL

**ADVENTURES IN FAITH**, by M. R. DeHaan. Zondervan Publishing House, 192 pages, \$2.50.

A book of twenty-six messages all woven around the story of Abraham from his call out of Paganism to the day when Isaac, his son, takes his bride. Most of the messages were given over the radio network of the Mutual Broadcasting system and so partake of the plain and direct method which such messages must possess. Dr. DeHaan has an unusual ability and a wide knowledge of the Word of God, and both of these characteristics are clearly discerned in this volume. The book clearly reveals what faith is and how vital it is in the life of the Christian. It will be most suggestive to the young preacher, and most helpful to all who read.

T. ROLAND PHILIPS

**ON EAGLE WINGS**, by George W. Truett. Eerdmans Publishing Company, 186 pages, \$2.50.

This volume is the seventh in the Truett Memorial series and contains fourteen Old Testament sermons, delivered by their author at the First Baptist Church in Dallas, Texas. Like the six preceding volumes, these messages exhibit the same keen discernment, mature reflection, and persuasive preaching of this great servant of God. Some of Dr. Truett's finest applicatory sermons were taken from Old Testament themes, but always they were pertinent to present-day affairs. This is particularly true of this group.

ROBERT G. LEE

**WITH CHRIST AFTER THE LOST**, by L. R. Scarborough. Broadman Press, 291 pages, \$3.00.

## Eleven-Year-Old Janey Writes the Editor

By the Editor

It is a continual joy to me that thousands of young people read my writings, hear me speak in revival campaigns, understand what I am talking about and love me. Thousands of boys and girls have told me that they prayed for me. I have won thousands of them to trust in Christ as Saviour. So I am always glad to have letters from young people.

Janey Wells, in a Pennsylvania town, writes me the following lovely letter:

"I am a girl eleven years old and I became a Christian this summer and I was ready to get baptized one Sunday over at Blackville and I was afraid, and all the other kids got baptized, even my nine-year old little sister, but I was still afraid. I'm not now because God will save me. Will you please send me a little book of instructions to teach me more about God. Please, is it a sin to wear overalls and is it a sin to have short hair, and is it a sin to wear shorts? Well, I better close. I am a good little Christian."

Janey Wells

I do not give Janey's address since I do not feel free to do so, but am sure she would not mind her name being used.

Now Janey asks some questions that may be of interest to other little girls and so I give you now my answer.

### The Editor Answers Janey's Questions About Overalls, Short Hair, and Shorts

Dear Janey:

I am so glad to have your nice letter. It is wonderful that you have trusted Jesus Christ and learned that the Lord Jesus will be with you and protect you and you need not be afraid.

Yes, Janey, if you have trusted Christ as your Saviour, it is right to be baptized and take your position for Jesus openly before the world. And I know you will be happy to do this to please Jesus.

Yes, I will send you my book on *The Seven Secrets of a Happy Prosperous Christian Life*. I want you to read it very carefully and learn it and set out to be a happy and true Christian every day. You will have to take time to read your Bible, take time to pray, and this book will tell you how and why.

I will also send the little book, *What Must I Do to Be Saved?* I hope you will read it over and over until you know how to show others how to be saved and until you get familiar with the Scriptures in it. And then won't you have someone else to sign the form and copy it in a letter and mail it to me? You can help someone else to be saved.

Now to answer your questions. You ask, "Please is it a sin to wear overalls?"

Well, I would say that perhaps it is not a sin, but that I think there is a good reason why it is not suitable and fitting. In Deuteronomy 22:5, the Bible says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." You see, Janey, God wants men to be men and God wants women to be women. You are a girl. I am sure that you are a nice girl and will make a lovely fine woman. And, Janey, let me tell you, a good woman, a true modest womanly woman is one of the most wonderful things in the world.

As practical, as helpful, and as complete a presentation of evangelism as I have ever seen. The subject is thoroughly studied, yet the pages are never pedantic nor wearisome. The chapters are brief, pithy, full of substance, and best of all, scriptural, with the Scripture references given at the heading of each chapter. Especially important is the portion on the evangelistic church, the soul-winning pastor, the challenge for visitation evangelism, and evangelism in the home. This is a valuable work not only for pastors but for laymen as well, for every church library and for every home, because soul winning is the major objective of the gospel.

V. RAYMOND EDMAN

world! My own mother was that kind of a woman and so is my wife. And I have six lovely daughters. And a girl ought to always try to be like a girl, not like a boy. So God plainly teaches that a woman ought not to dress like a man, and I think a girl ought not to dress like a boy. In I Corinthians 11, the Bible plainly says that a woman ought to wear her hair differently from the way a man has his cut. You see, God intended that men should dress like men, wear their hair like men and act like men. On the other hand, women should act like women, dress like women, wear their hair like women, and try to be really good women, not try to dress like boys. Overalls are not as pretty as dresses. They are not as feminine as dresses. Besides, it is simply a worldly fad, usually, for girls to wear overalls and jeans. Actually we men folks think women are much nicer when they look like women and dress like women and do not try to imitate men.

You ask "Is it a sin to have short hair?" Well, I would say this, that the Bible says, "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." So evidently God likes for women to wear long hair as a sign that they are women, that they are willing to be subject to their fathers and husbands and willing to take a woman's place instead of trying to ape men. So I hope you will let your hair grow and be a womanly woman. It is so much prettier, and there will be some fine boy someday who will love you all the more because you have beautiful long hair.

I do not say that short hair is a sin for a girl. That will depend on how much you know about what God says, but I would not want to go against God in anything. And my own daughters all have pretty long hair and I am very proud of them and many of their friends envy them. They are very popular, too.

You ask "Is it a sin to wear shorts?" Well, there are two reasons why I think a girl is more attractive and makes a better Christian impression not to wear shorts. In the first place, shorts are not very modest. They may not seem immodest to an eleven-year-old girl, but if you wear them now, you will probably be wearing them a little later when it would seem immodest and would certainly tend to pattern after the world and to tempt men.

In Genesis 3:21 we are told that the Lord made coats of skins for Adam and his wife and clothed them. They were naked and God did not want them naked. In Genesis 9 we read how Noah got drunk and was uncovered in his tent and how angry God was that Ham saw his naked father. You see, according to the Bible, nudity is wrong. People should modestly cover their bodies.

In I Timothy 2:9 women are commanded to "adorn themselves in modest apparel." So women's clothes should be modest. In this matter a Christian girl ought not to pattern after worldly people around her but ought to dress modestly. And you will always be glad you did later when you are grown and have a husband and children of your own.

Also, I think shorts are more for boys than for girls anyway, and they would not be suitable for girls.

Well, Janey, it was nice to have this little visit with you. Since I have six daughters, I am used to girls and I love them. And I hope that you will read your Bible daily and be a very happy and beautiful and useful Christian.

In Jesus' name, yours,

John R. Rice



## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

**Evangelist Joseph T. Larson**, 4571 Stuart Street, Denver 12, Colorado reports a successful spring season of meetings, with one series in Brooklyn, New York, another in Escanaba and Gladstone, Michigan, where the evangelist reports souls were saved, and 14 for baptism and church membership. A third series was conducted in Killaloe, Ontario, Calvary Baptist Church, where over 40 souls were won to Christ and backsliders reclaimed. Rev. Lawrence W. George, pastor at Calvary Baptist, gave a good letter of commendation.

Calvary Baptist Church and Rev. C. G. Groover of Statesboro, Georgia, held a tent revival May 20-30 with Rev. Cecil M. Peacock, Eloise, Florida, preaching, and Tom Williams, Claxton, Georgia, leading the singing. The evangelist for the campaign reports that the tent was filled every night. Twenty-two accepted Christ as Saviour; twenty requesting baptism and five joining the church by letter.

The Associational Brotherhood of the Assurance Baptist Association had as its evangelist, **Joe B. Rice**, for eleven days the first of June. The meetings were held near Georgetown, Illinois, at the Bethel Baptist Church. The number of conversions were not reported, but there were eleven additions to the church, according to Rev. J. W. Bennett of Calvary Baptist Church, Danville, Illinois.

**R. W. Schrum**, Gospel pianist, organist, and youth director, would like to work with some church or evangelist. He may be addressed Haven of Rest Mission, 78 N. Howard, Akron, Ohio.

**Evangelist John Gamble** and party recently held revival services at Glen Hope Baptist Church, Burlington, North Carolina. The party includes Charles Ohman, choir director and trumpeter, and Clayton Erb, pianist and organist. The pastor, Rev. G. W. Swinney, writes very enthusiastically about the revival services and the team.

## The Sins of The Tongue

(Continued from page 1)

in danger of hell fire." Paul said, "Be ye angry, and sin not." Many Christians excuse their bad temper in different ways. Some among the more carnal are actually somewhat proud of their uncontrolled spirit. I have heard one of the most common excuses is to attribute bad temper to nerves, making an infirmity out of a fault and a sin. It is far better to admit the sin, to repent and confess and forsake it, and to make humble apology for it. The Bible teaches that God can give victory along the lines of greatest defeat.

### Profane Talk

Another sin of the tongue that is common throughout America is profanity. The Third Commandment states, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." One of the nauseating things throughout America today is the swearing, cursing, and taking the name of God in vain. Many political leaders and men in high places are given to cursing and swearing. In college and university classrooms many professors are guilty of using the name of God in vain, setting a poor and terrible example to the students whom they are trying to teach. Jesus says we should not swear at all, neither by Heaven, for it is the throne of God above the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King; nor should we swear by your head, for you cannot make one hair white or black. Let what you say be simply yes or no. Anything more than this comes from the Devil, Jesus said.

Many people swear to shock people, or to be mean, or to hide an inferiority complex, or just to show off. But the Scripture says, Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear and do not grieve. The Bible teaches that the man who can control his tongue can control his whole personality. If you cannot control your tongue in this matter of swearing, the Bible teaches that you are in bondage, and it is a sin that God will not hold you guiltless. The English language has the richest vocabulary in the world, yet some verbal cripples have to hobble along with questionable crutch-words that are going to send them to hell, according to the Bible.

### A Lying Tongue

Another sin of the tongue that is prevalent throughout the world, and is the root of many of our troubles, is the sin of lying. The

Ten Commandments condemn false witness, and the Lord told Moses and the children of Israel directly not to lie one to another. The Apostle Paul echoes the same word when he says, "Do not lie one to another." The entire Bible condemns lying as one of the worst sins. It puts lying along the side of murder and adultery. How many lies are being told in this political campaign that God is going to hold politicians responsible for at the judgment of God—promises are being made that they never intend to keep, in order to win votes and influence delegates. May God have mercy upon us. How can we clean up America with all the lying that is going on? But this lying is not relegated to the realm of politicians alone. It is in the realm of business and social intercourse.

How many people I have heard tell each other without a blush of the lies they have told for their own advantage. Many Christians are guilty of lying. Some people will make an effort not to tell a lie, but if circumstances prove embarrassing, many will not hesitate to lie their way out of a difficulty and consider it the lesser of two evils; the other evil, in their opinion, being the consequences of admitting the truth. The Christian is told to avoid lying and to despise and distrust those who practice it. Many people have asked me in our campaigns what a lie really is. A lie is any species of designed deception. If the deception be not designed, it is not lying; but if you design to make an impression contrary to the naked truth, you lie. How innumerable are the falsehoods perpetuated every day in business and in social relationships by words and looks and actions designed to make an impression on others for selfish reasons that are contrary to the truth.

How many lies were told at Yalta and Potsdam by the communistic representatives, we will never know. They are masters in the art of deception, but as God judges an individual who lies, so God is going to judge a nation that spends its time putting out lying propaganda. Hitler and Goebbels found it out; so did Stalin. If you are guilty of lying, I pray to God you will confess it and turn from it today. The Bible warns that a false witness shall not go unpunished, and he that speaketh lies shall not escape. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." In other words, Jesus put lying alongside all these other terrible sins.

## MONEY AND I

I sure do need some money! Anything unusual in that? No, nothing especially unusual about that but the situation is unusual and my telling you about it is unusual. You see, ever since I have been in revival work I have made it a hard and fast rule never to make an issue of money in revival services, to live from my love offerings and never, never write back to any church membership asking for money.

I have been with scores of churches in revival campaigns and there is not a pastor or people in the world to whom I have written back asking for money. I have not ever written church members asking them to "pray" for my needs. I do not even keep the names and addresses on my love offering envelopes.

Furthermore, people usually give generously to me in revival campaigns. Pastors are very kind and thoughtful. I have been given enough to live on comfortably.

Yet I am in need. I gave it away.

### Cumberwood

For months I have asked that my love offering in revivals be given to Cumberwood instead of to me. Envelopes for Cumberwood, loose offering for me. And most of my loose offering has gone into Cumberwood, too. I am staying pretty close to home this summer for the conferences. In my last revival I received \$118.00 for myself and I had less than \$30.00 in

the bank. Less than one hundred fifty dollars to live on, pay salaries with, etc., for almost three months.

### Dear Children

And now seventy deaf children have signed their names saying they want to come to our camp for deaf children for the two weeks beginning July 20 and ending August 2! I do not know how many of them can get their parents permission to come. Mr. McClure, head of the Tennessee State School for the Deaf, wrote me that it is a "magnificent" thing we are doing and saying he thought we could expect from 25 to 100 deaf children.

I have sent out about four hundred invitations to deaf children asking them to come. I told them to pay ten dollars if they could but to come if they could pay nothing.

### How Will I Feed Them?

But how am I going to feed them? And how pay the transportation and a small salary to the two instructors for the deaf who will help Cathy (Mrs. Bill) and me teach them?

One ten year old deaf boy wrote me to say he had been saving up for a bicycle but would rather come to the ranch. He had saved forty cents—could he come for that? . . . I told him he could.

A father of ten children wrote to say he couldn't afford to send

his son from Chattanooga. I am writing him I will try to get a bus ticket to send him.

My heart yearns over these youngsters. I want them to have a good time. I want to tell them of Jesus. So I am asking if you will help. I do not ask you to give me anything for myself. But I do ask you to send me an offering to help these precious youngsters.

### A Birthday Gift For Jesus

My birthday is August 25th. I will be 41! (I just can't believe I am even grown—much less past forty!) Will you send a gift? Perhaps you could send a dollar. Or perhaps you could send forty-one dollars! How wonderful that would be. We need money for food. And we need more cabins. And money for salaries.

And I promise you that anything you send me for my birthday will really be for Jesus. We need help badly right now . . . could you send something right away? I'll send you a receipt and make a report later in this column.

Please send your gift to me in care of this paper or directly to me,

Bill Rice  
Franklin Road  
Murfreesboro, Tennessee

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Dr. Henry Hepburn, Pastor Emeritus, Buena Presbyterian Church, Chicago, Illinois says, "Dr. Rice is at his best in these nine messages. I read the book through before laying it down. The blessed Lord is made to shine gloriously in these pages. Salvation is made plain. God's loving kindness and tender mercy are revealed. The reader is led into green pastures by the still waters, and spiritual help is revealed as gloriously available." Surely, you will find it hard to lay this book down, too, once you have started it. You will find it a gold mine of precious thought.

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## Dr. Richard A. Elvee

President of Northwestern Schools

By Dr. Richard Clearwaters,  
Dean of Northwestern Seminary; Member of  
Management Committee

The Management Committee of Northwestern Schools, whose names appear each month under the letter from the Management Committee, have been in earnest search and prayer for a president for our schools since they were elected by the board and named as the nominating committee. This search has continued since February, 1952.

Upon the unanimous recommendation of the Management Committee, Dr. Richard A. Elvee was unanimously elected to the presidency by the Board of Directors in a regularly announced meeting Tuesday evening, June 2. Dr. Elvee has not given his formal acceptance, but has assured us that he feels it is the Lord's leading.

Dr. Elvee is a member of the Phi Delta Kappa Honor Society in Education. He was born in Michigan May 16, 1911, with Christian Reformed church background, and was reared on the Heidelberg Catechism. He has a son, Richard, eighteen years old who looks forward to missionary service in the Far East. He has three girls; sixteen, twelve, and nine.

Dr. Elvee's educational qualifications are as follows: Graduate of the Davenport Business College, Grand Rapids, Michigan; Moody

Bible Institute, Chicago, Illinois; BA from Alma College, Alma, Michigan; MA from the University of Michigan; Doctor of Education, specialization in Educational Administration, University of Buffalo, Buffalo, New York. His Masters Degree was taken in Education in the area of counseling and guidance.

He has served Baptist pastorates in Holland, Mount Pleasant, Bay City and Muskegon, Michigan; Buffalo, New York; and is at present serving the Central Baptist Church of Gary, Indiana. He is secretary of the Council of Fourteen of the General Association of Regular Baptists. He has taught Bible Doctrine and Systematic Theology in two different Bible Institutes.

The references on Dr. Elvee from outstanding Christian leaders throughout the nation are enviable. We feel most fortunate in what seems to have been the most providential leading of the Lord to secure as our leader one who is so admirably fitted in technical training and education, so widely experienced in the preaching and teaching ministry of the Great Commission, and one whose dynamic personality causes him to be in such great demand in the field of evangelism and Bible conference work.

## Christ Dishonored by Wrong Giving

(Continued from page 2)

ing than the plain Word of God. That is high church doctrine.

It is taught that there is saving efficacy in the mass. The church controls the mass, so the church controls salvation. The priest can forgive sins in the confessional, but no poor sinner, it is taught, can go directly to God through Jesus Christ. It is a high church and a low Jesus. Catholics are taught throughout to exalt the church and pay little attention to Jesus Christ. That is high church doctrine.

That is the trouble with what is known as high church Episcopalianism, too. The rector is called a priest. Sometimes Anglicans have confession. Salvation is obtained, it is thought, through the church. One branch of Alexander Campbell's followers is high church, too. It does not have the stately trappings of Catholicism, the mass, the priesthood, the prayers to Mary, the statues, the candles. But it preaches a salvation which can only be obtained through baptism by one of their ministers. That is high churchism. That group claims to be the only true church of Christ.

A number of false cults have the same idea. They have a big church but a little Jesus.

And that is what is wrong with this idea that all the tithes must be brought to the church treasury. May a Christian count that he is the temple of the Holy Spirit, and that God will teach him where to give the Lord's money? No, he must put it in the church treasury and let others decide that. He must put cooperation before designation. That means he must put the church before Christ and the

clear leading of the Spirit and the enlightened conscience which God has given him.

### 2. This High Church Principle Encourages Denominational Idolatry

What happens on the local level, happens also to the denominational level. The church becomes more important than sound doctrine. The denomination becomes more important than the Bible. Supporting the program becomes more important than being true to Jesus Christ. I have known of a number of cases where, at the examination of preachers, men who would not guarantee to follow in detail the program of the denomination were refused ordination. Never mind if he said he must first be true to Christ! Never mind if he said he would be with the denomination as long as it was sound in doctrine. The denomination claimed first place and was willing to give Jesus Christ second place.

I know people who are big Baptists but little Christians. I know people who are fine loyal Methodists, but they do not mind if their bishops deny the inspiration of the Bible, the deity of Christ, the blood atonement. I know people who are proud Presbyterians, but they do not mind if their preachers violate their solemn oaths of ordination, their vows of consecration and turn their backs on the Bible that they solemnly vowed to defend and the doctrines which they affirmed that they believed. What a sin against Christ it is to put Him second to a local church program or denominational leadership! It is a form of idolatry.

## BOB JONES... "Most Unusual School"

By Nate Wegodsky

Bob Jones University describes itself as the "world's most unusual university."

You might think that the "unusual" tag is because none of its 3,000 students or 300 teachers drinks, smokes, dances or goes out on a date without a chaperone.

That's part of it. But it's not the fundamental answer to what's different about this liberal arts college in the foothills of the Great Smoky Mountains. The school is celebrating its 25th anniversary on a new 10 million dollar campus dotted with some 20 buildings of functional, modern architecture in glass brick, cream colored brick and Bedford limestone trim.

### Old-Time Religion

There's no ivy. Bob Jones is an interdenominational school for Christian training with a heavy accent on fundamental "old-time religion."

Its founder and namesake, evangelist Bob Jones, Sr., believes that if the Bible says it's so, it is.

Now a vigorous 69 and chairman of the board of trustees, he began preaching at 15. He says his work on the sawdust trail convinced him that "the Lord wanted me to found a school" which would stick to the old-time religion.

### 3. This High Church Doctrine That All Tithes Must Go Through a Church Treasury Is Continually Used to Bolster Modernism and Secure the Support for Unscriptural and Devilish Causes

A Christian is taught that his money is to be turned into the treasury and that he is to ask no questions. What if modernism arises and if leaders deny the deity of Christ and the inspiration of the Bible? He has it ingrained into him that others must decide that matter. He will simply be loyal and give his money. But it was not his money; it was God's money put into his hands, and the Christian has sinned against God in using God's money to feed the enemies of Jesus Christ, the modernists.

What is the main cry when some wicked unbelief, some communism or socialism, some denial of the very fundamentals of Christianity, arises in a denomination? The cry is, "Be loyal to our great denomination!" It has kept good men in the American Baptist Convention who ought to have forsaken it years ago. It has made fundamentalists partners with infidels in the Methodist church for many years. Loyalty to human leaders takes the place of loyalty to Jesus Christ. The Bible has to take second place to the opinions of bishops. Countless thousands of Christians sin every day in supporting causes which God hates, causes which ought to be despised by Bible-believing Christians and ought never to have their support. But they continue in their support because they have been taught this unholy, this unscriptural, this perverted heresy that one should be loyal to the church and put the tithes, God's money, in the treasury, even though the Devil is thereby supported.

Oh, what a sin against Jesus Christ it is for people to take away His lordship over the minds and consciences of individual Christians!

### III. The Lordship of Jesus Christ Makes the Enlightened, Individual Conscience the Final Judge of Duty

The individual Christian is subject directly to Jesus Christ. It is true that he must find the will of God according to the revealed Word of God. But he himself is the final judge as to how those Scriptures apply to his own life. It is true that the Christian needs to have the leading of the Holy Spirit to understand the Bible, and to understand his duty. But he himself is the final judge as to what the Scriptures mean and as to what the Holy Spirit leads him to do. "The head of every man is Christ" (I Cor. 11:3).

It is true that sometimes the

Of the present 3,000 men and women students, 1,200 are studying for the ministry, "the largest group in any school in America," and another 500 are missionary students.

Prayers open every class and precede every meal in the dining hall, which seats 1,700. Students gather in small groups every evening for devotional study. But don't get the idea it's a long-jaw institution.

### Movie, TV Studios

The school has movie and television production studios that compare favorably with all the largest in New York and Hollywood, and a school of Aeronautics for ground and primary flight training. The air school was organized primarily for future ministers and missionaries who will be working in distant and inaccessible places.

The movie and TV project, organized three years ago, has produced five religious movies of professional quality which are sold or rented all over the world. The students, under the direction of Katherine Stenholm, veteran teacher at the University, also have made TV shorts for evangelist Billy Graham, who attended Bob Jones. The

Christian will be mistaken in his understanding of what God would have him do, mistaken in his understanding of the meaning of Scriptures as they apply to his duty. But if a Christian should go against the dictates of his conscience and should do what someone else tells him God wants him to do, it would be sin. Every Christian is accountable to God to find the will of God and to do right, but he can have no higher judge of what the Scriptures teach and what Christ demands and what the Holy Spirit reveals to him, than his own conscience. One may be wrong when he follows his own conscience; he is always wrong when he does not follow his conscience. Every one is under obligation to see that his conscience is enlightened by the

(Continued on page 6)

project is called Unusual Films, and its trademark is an angel flying with a camera.

### Pays Own Way

The Joneses, father and son, say every part of the school is set up to pay its own way. The university is not supported by regular endowments "and meets its overhead solely by the low board and tuition rates." Room and board come to just under \$700 a year per student.

The founder says (teacher's) salaries are equal to or more than association standards, and teacher turnover is small. Many teachers are husband-wife teams. The school is a non-profit corporation.

Every teacher is "hired for life if he proves himself efficient, loyal, dependable and true in heart to the orthodox evangelistic position held by the university."

Students are not allowed to date off-campus without a chaperone, but that doesn't prevent boy from meeting girl. The student building has a "dating parlor"—the whole second floor—big as a football field, with sofas and snack bars.

### Every State Represented

Last year the university had students from every state in the union and 26 foreign nations. Pennsylvania, Michigan and California led the state enrollments.

Bob Jones, Sr., who claims to have preached face to face with more people than any other living evangelist, opened Bob Jones College with 88 students in Florida on September 14, 1927, with \$25,000 in savings and contributions. The college moved to Cleveland, Tennessee, six years later.

Bob Jones said it had offers to relocate in many parts of the United States before selecting the present location in a green, wooded area within the Greenville city limits. On October 1, 1947, 2,500 students from 46 states and 17 foreign countries arrived for the opening of the school, renamed Bob Jones University.

The ministerial students — Bob Jones, Sr., fondly calls them his "preacher boys" — go out each week end to take the gospel to churches, jails, hospitals, homes and streets. Every summer vacation they must preach at least one new sermon a week and button-hole one person daily to "get right with God." — *The Radio Evangelist*.

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# Christ Dishonored by Wrong Giving

(Continued from page 5)

Word of God and by the Holy Spirit. But still the conscience must decide what is right and wrong. It is always wrong to ignore or to go against the dictates of one's own conscience.

## 1. This "Right of Private Judgment" Was the Very Heart of the Protestant Reformation

When Martin Luther was on trial before the Diet of Worms on January 18, 1521, Luther "proceeded to show why he should not be asked straight away to recant, and requested to be convinced of his errors from Scripture. If thus convinced, he would forthwith revoke and be the first to throw his books into the fire," says *Encyclopedia Britannica*.

The official rebuked his audacity "in arrogating a knowledge of the Scriptures against all the doctors of the Church." But Luther would not agree that he ought to take the opinion of others as to what the Scriptures taught. He said, "Unless I am convinced by the testimony of Scripture or by an evident reason — for I confide neither in the pope nor in a council alone, since it is certain that they have often erred and contradicted themselves—I am held fast by the Scriptures adduced by me, and my conscience is taken captive by God's Word, and I neither can nor will revoke anything, seeing that it is not safe or right to act against conscience. God help me. Amen."

The *Encyclopedia Britannica* sums up partly the meaning of the Reformation in these words:

"Private Judgment.—Between authority and private judgment, no agreement seems possible except the agreement to differ; yet even that was essentially impossible under the mediaeval regime. To differ publicly from any solemn pronouncement of the Church was a crime; obstinately to differ was a capital crime."

Then again, the position of the Roman church is summed up thus:

"To the pope, on the other hand, this question of private judgment was absolutely fundamental."

Can a man come to Jesus Christ for himself, without the official act of church or priest? Can a man read the Bible for himself, and learn the will of God without having it interpreted by councils of the church and encyclical from the Vatican? May one pray to God and have clear leading as to where he may give God's money which has been entrusted to him, or must he simply take the official word of a priestly overlord? Such are the questions that brought about the Protestant Reformation. Thank God, like Martin Luther we can say that we will not be bound except by the Word of God itself and by our own conscience, as to what we are to believe and how we shall worship and serve God!

The idea that spiritual Christians cannot determine for themselves where God would have them give their money, but that it must

come through a church or through church officials, or through a denomination, must forever be distasteful to good Christians. It is contrary to the very fundamental doctrine of the right of private judgment, the right of an individual approach to God.

## 2. Dr. B. H. Carroll States "The First Principle of New Testament Law"

If my friends of other faiths will bear with me, I want to quote here two great Baptist leaders, Dr. B. H. Carroll and Dr. George W. Truett. In this matter of religious freedom, Baptists are at the very opposite pole from Roman Catholics. They not only teach freedom from the pope, but they teach that every local church should be free and independent. They teach that every local church should decide its own doctrinal stand, should call its own pastor, should own its own property, should cooperate with other groups of Christians only by its own determination. They reject infant baptism, insisting that each person must believe for himself, be baptized for himself, decide Christian duty for himself, on the basis of the Word of God. Hence Baptists in other years have been more vocal on this great doctrine of Christian liberty and of the individual accountability to God than people of most other faiths have been. Therefore, because of the tremendous application of their arguments and reasons to this question, I quote these two giants of the faith.

Dr. B. H. Carroll, who was founder and first president of the Southwestern Baptist Theological Seminary, Fort Worth, and who was, by all odds, the most influential theologian Southern Baptists ever had, wrote a book *Baptists and Their Doctrines*, published by Fleming H. Revell, copyright 1913. It is now out of print. Hear now what this great man has to say about the freedom of the individual Christian. Under the doctrine of *individuality*, he says:

"This New Testament law of Christianity segregates the individual from his own family, from society with all its customs and requirements, from race and nationality, from caste, however exclusive, from all governmental control or intimidations, from all the bonds of friendship, though dear as the tie between David and Jonathan or Damon and Pythias, then isolates him from every external influence, strips him of every artificial distinction arising from wealth or poverty or social status, and then shuts him up in an exclusive circle alone with God, who is no respecter of persons, and there demands of his naked and solitary personality a voluntary surrender of his will to God's will and an immediate response of obedience to all its demands. There are no sponsors, or proxies. Enforced or insincere obedience counts nothing at all. The sole responsibility of decision and action rests directly on the

individual soul. Each one must give account of himself to God. This is the first principle of New Testament law—to bring each naked soul face to face with God."

Again Dr. Carroll says:

"How often in history has the question been propounded by some wishing to shun personal responsibility! May I not refer this matter to the magistrates? May I not consult the customs of my country? May I not seek the guidance of my priest and put on him the responsibility of interpreting this book? Nay, verily. Do thou interpret. It is God's letter to thy soul. Thy right of private judgment is the crown jewel of thy humanity. Sometimes even Baptists falter on this point. I have heard one of them excuse himself from an acknowledged duty of cooperation in missions, because his church was opposed to the mission work. Not even thy church can absolve thee from individual duty. Churches are time organizations and are punished in time. They do not stand before the great white throne of judgment. But thy soul shall appear before the Judge. Well did our Lord know that there could be no evangelization of the world if ancestors, families, customs, government, commerce and priests could stand between the individual soul and God."

Please note that Dr. Carroll mentions this very matter of Christian giving. Someone appealed to Dr. Carroll that he felt he ought not to give to the support of certain missionaries because his local church was opposed to that mission work. But Dr. Carroll insisted, "Not even thy church can absolve thee from individual duty. Churches are time organizations and are punished in time. They do not stand before the great white throne of judgment. But thy soul shall appear before the Judge." Dr. Carroll is saying that every Christian will give an account to God for the way he gives his money, and that he will not be able to put the blame upon a church treasurer, upon a budget, upon a board of deacons, upon a finance committee, upon denominational leaders. That matter of where and how one gives his money is not to be settled by the church, says Dr. Carroll, but by the individual Christian and the Christian must come to the judgment seat of Christ to give an account for that giving!

Then speaking of *freedom of conscience*, Dr. Carroll says:

"This follows from individual responsibility. If one be responsible for himself, there must be no restraint or constraint of his conscience. Neither parent, nor government, nor church, may usurp the prerogative of God as Lord of the conscience."

The freedom of conscience is not to be violated by the government, says Dr. Carroll, and exactly so, it is not to be violated by the church!

Dr. Carroll reminds us that the charter of Rhode Island provided:

"No person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted or called in question, for any difference in opinion in matters of religion; every person may at all times freely and fully enjoy his own judgment and conscience in matters of religious concernment."

Oh, may our Baptist friends everywhere be true to that great principle. How shocking that one man should lay rules upon another that would limit that man's right to serve God according to the dictates of his own conscience, about where and how he should give his money, which is dedicated to God.

## 3. Dr. George W. Truett on Steps of the Nation's Capitol

In May, 1920, Southern Baptists had their annual convention in Washington, D. C. By a most unusual arrangement, Dr. George W. Truett, then the most popular living preacher, stood on the steps of the national capitol and delivered a memorable address on Baptists and Religious Liberty. Uncounted thousands heard that message. It is now printed in *The Inspiration of Ideals*, by George W. Truett, published by Eerdmans.

THERE IS A KEY



In that ringing voice, a voice of deepest pathos, the most moving and stirring that I ever heard, Dr. Truett said:

"Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been party to oppression of conscience. They have ever been the unwavering champions of liberty, both religious and civil. Their contention now is, and has been, and, please God,

must ever be, that it is the natural and fundamental and indefeasible right of every human being to worship God or not, according to the dictates of his conscience, and, as long as he does not infringe upon the rights of others, he is to be held accountable alone to God for all religious beliefs and practices. . . It is the consistent and insistent contention of our Baptist people, always and every-

(Continued on page 7)

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# Christ Dishonored by Wrong Giving

(Continued from page 6)

where, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong and in whose creed they do not believe. God wants free worshippers and no other kind."

Note particularly that wonderful statement, "that religion must be forever voluntary and uncoerced," and that ecclesiastical power, no more than civil, has no right to compel men to conform to any religious form of worship. Giving by an individual is worship and must be free.

Then Dr. Truett speaks of the Lordship of Jesus Christ. He says that the reason Baptists must be forever contending for unrestricted religious liberty is this:

"First of all, and explaining all the rest, is the doctrine of absolute Lordship of Jesus Christ. That doctrine is for Baptists the dominant fact in all their Christian experience, the nerve center of all their Christian life, the bedrock of all their church polity, the sheet anchor of all their hopes, the climax and crown of all their rejoicings."

Then Truett continues:

"One is your Master, even Christ, and all ye are brethren. Christ is the one head of the church. All authority has been committed unto Him, in Heaven and on earth, and He must be given the absolute pre-eminence in all things. One clear note is ever to be sounded concerning Him, even this, 'Whatsoever He saith unto you, do it.'"

Speaking of the "direct individual approach to God," Truett says:

"When we turn to this New Testament, which is Christ's guidebook and law for His people, we find that supreme emphasis is everywhere put upon the individual. The individual is segregated from family, from church, from state, and from society, from dearest earthly friends or institutions, and brought into direct, personal dealings with God. Every one must give account of himself to God. There can be no sponsors or deputies or proxies in such a vital matter. . . . Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. 'There is one mediator between God and men, the man Christ Jesus.' Let the state and the church, let the institution, however dear, and the person, however near, stand aside, and let the individual soul make its own direct and immediate response to God."

Let us face honestly this great statement by Dr. Truett. The state must stand aside, the church must stand aside, the institution, and the family must stand aside so that the individual soul can deal directly with God. The individual thus must believe for himself and answer for himself.

Then Truett gives this crowning statement:

"The right of private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God."

"Out of these two fundamental principles, the supreme authority of the Scriptures and the right of private judgment, have come all the historic protests in Europe and England and America against unscriptural creeds, polity and rites, and against the unwarranted and impertinent assumption of religious authority over men's consciences, whether by church or by state."

Oh, hear this statement! For the church to come between the individual soul and God, and the church to decide where all the tithes must go, taking away from the individual soul its right of direct approach to God for leading, "is a blasphemous impertinence and a defamation of the crown rights of the Son of God!" said Dr. Truett.

He says that the supreme authority of the Scriptures and the right of private judgment are the very basis of all fundamental, historic creeds. Truett says that for even the church to assume religious authority over men's consciences is "unwarranted and impertinent."

For any pastor, or denominational authority, or finance committee of a church to put itself between an individual and God and try to dictate where the Lord's money is to go, is blasphemous impertinence, a defamation of the crown rights of Jesus Christ!

Let every reader solemnly ponder. If you do wrong about giving, you sin against Jesus Christ. If you withhold what you ought to give, you rob God, you rob Jesus Christ. Remember that the tithe is the Lord's. It does not belong to the church, it does not belong to the pastor, it does not belong to a denomination. It belongs to the Lord Jesus Christ. You must learn from Him where He wants it given. It may be He wants it given through your local church treasury. Certainly if your church is a sound church, you ought to support it faithfully. BUT YOU MUST FIND OUT FROM GOD WHERE AND HOW THE MONEY IS TO BE GIVEN! It is not wrong necessarily to give your tithes and offerings through the local church. It is wrong for the local church or anybody else in the world to tell you where the tithes must be given, or to claim the right to control those tithes! That right belongs to Jesus Christ. And you alone must

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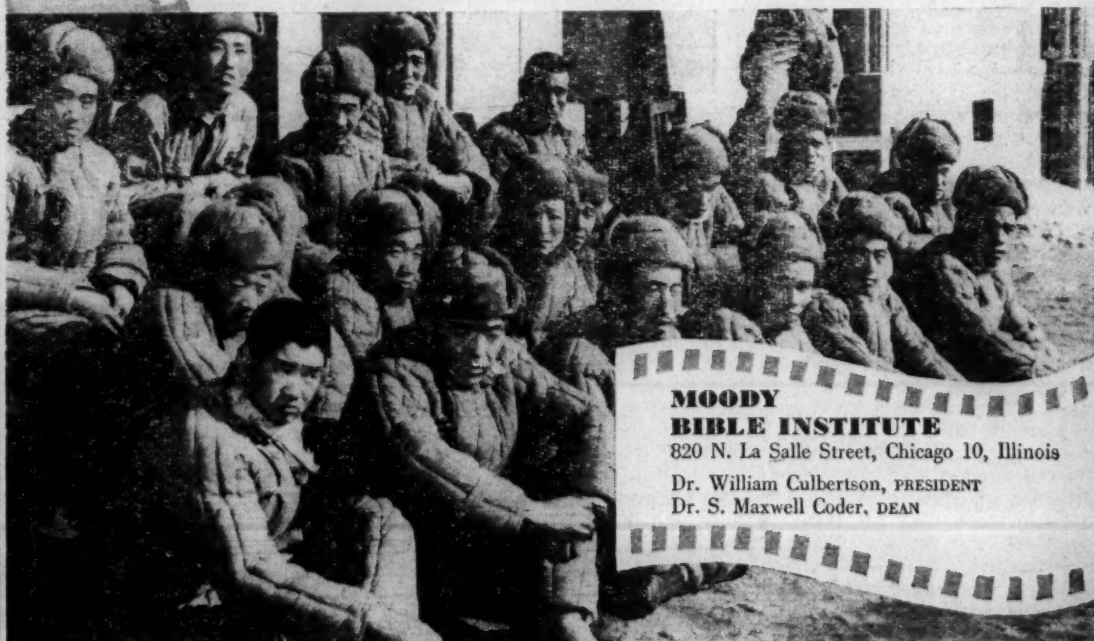
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# The Attainments of the Christian Life

(Continued from page 1)

will cause the gate to open, when you come to it?" they inquired.

"I know my Lord's will; I have been a good liver all my life; I pay every man his own; I pray constantly and fast; I pay and give alms; my heart is a good heart; I will never believe that it is as bad as you say."

In his *Grace Abounding* John Bunyan still further describes this condition:

"Now," he says after his outward amendment, "I was become godly; now I was become a right honest man. Though as yet I was nothing but a poor painted hypocrite, yet I was proud of my godliness. I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for Paul's epistles, and such like Scriptures, I could not away with them, being as yet ignorant either of the corruptions of my nature or of the want and worth of Jesus Christ to save us. The new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them."

Whilst we stand gazing into this room, the gray light grows into the morning, and beneath its beams the young Pharisee, beholding himself in the mirrors around, flings off first the blameless robe of his legal righteousness, then strips off his zeal, then casts away his Pharisaic dress, puts aside his reliance upon the ordinances of Hebrewism. After stripping off one thing after another, as the revealing light shows how utterly sullied and blemished his robes are, he tramples them beneath his feet, and counts them as refuse and loss. He is horrified to think that if he had not known the light which came from the Lord, he might have gone forward to face the great white throne, and only then have discovered his mistake.

Have you entered this room? Have you stood beneath the light of God till you abhorred yourself? Have you come to see, with St. Augustine, that the works in which you have been priding yourself are "splendid sins?" Do you realize that, apart from the righteousness of Jesus Christ, your righteousness is as filthy rags? Oh, soul, thou wilt be as certainly lost as Ignorance was, who was carried to Hell from the very gate of Heaven, unless thou too standest in the revealing light of God, to show thee the insufficiency of anything and everything apart from a simple dependence upon the righteousness of His Son.

"And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith" (v. 9).

"One day," says Bunyan, "as I was passing into the field, and that too with some fear dashed on my conscience, fearing lest yet all was not right, suddenly, this sentence fell upon my soul, 'Thy righteousness is in Heaven,' and methought withal, I saw with the eyes of my soul, Jesus Christ at God's right hand; there was my righteousness; . . . I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame of heart that made my righteousness worse; for my righteousness was Jesus Christ Himself, 'The same yesterday, today, and for ever.'"

In this, the robing room, the soul which had been stripped of all dependence upon itself, its frames, its feelings, its good desires, its alms, its prayers, its baptism, its conversion, its church membership,—and having put all these beneath its feet, receives from the hand of God a perfected righteousness, the righteousness which is from God by faith, a robe which the fingers of Christ have woven, a justification which His blood has purchased, and which His hand bestows to the open hand of faith.

Hast thou realized this? Hast

thou attained unto this? Art thou standing arrayed in this?—for in death, and judgment, and eternity, nothing will avail thee but to be clothed in the perfect spotless righteousness of Christ, who was made sin for us, though He knew no sin, that we might be made the righteousness of God in Him.

## 2. The Crucifixion Chamber

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death" (v. 10).

As we look into that chamber, we find that hard by the entrance is a deep gravelike aperture. It looks as though a tomb had been hollowed out in the stone floor; beyond is a table on which the bread and wine commemorate the body and blood of Christ; against the wall a rough and heavy cross is planted; affixed to the wall are a scourge, and a crown of thorns. The room, therefore, might seem forbidding, were it not that a celestial light shines full upon the thorn-crown, and whilst we look, it seems as though it were gleaming with jewels, as though the topaz, jasper, carbuncle, and all manner of precious stones had been caught amid the thorns, and become woven into its texture. Every day the truehearted soul must enter that room. We must never really get beyond it in this life. It must constantly be our resort, that we may know Christ and the power of His resurrection.

The order of this verse appears to stand in the reverse direction to our experience. It begins with knowing Him; then it passes to the power of His resurrection, then to the fellowship of His sufferings, and lastly, to conformation with His death. With many, the reverse is the way by which they are led. That is, they begin by being "conformable to his death." Do you know what it is to lie down in that grave of Christ, till the voices of the world's tumult and the throb of passion subside, till you realize how little this world is, and how much eternity? Have you attained to this? Have you become conformed unto His death? What was that death? In its judicial aspect, an atonement for human sin; but looking at it from the human and personal side it was the bringing of every natural desire into absolute subjection to the will and law of God—the desire to live, the desire for love, the desire for popular adulation, and human friendship. From the earliest of His recorded temptations, our Lord made this the rule of His life. He would not gratify the natural appetite of hunger until He was certain of being in the line of His Father's will. This is what the cross means, and this involved Calvary. If, then, our Master would not make stones of the desert bread, to feed His natural hunger, because the Father had not bade Him eat, we may not yield, even to what seems natural, until our Father says we may. And if we carry out that principle of subordinating everything to the will of the Father, we shall certainly come to the cross, and out of the cross comes the diadem of victory. You conform to His death, you eat of His flesh, you drink of His blood, and then pass on to know the power of His resurrection.

## 3. Fellowship With Christ's Sufferings

But as we have seen, the reverse is also true, and happy are they who have experienced it. They begin by knowing Jesus in the most intimate and blessed fellowship, and almost without realizing it they are led on to realize that they are walking with Him, not in the energy of their own nature, but in the powers of His resurrection. The Spirit of holiness, who raised their Lord from the dead, is doing the same for them, they experience the mighty energies that emanate from the risen Saviour, and in His strength walk on their high places. But in doing so, they are brought in contact with the virulent hatred of their fellows. As men hated the Master of the house, they hate those of His household. The full tide of

human opposition surges up against them, as an adverse current which breaks in clouds of spray on the undaunted progress of an ocean steamer. Presently the beast that ascendeth out of the bottomless abyss makes war against them, and overcomes and kills them, and their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified; but after three days and an half the Spirit of life from God enters into them, and they stand upon their feet, and they hear a great voice from Heaven saying unto them, "Come up hither" (See Rev. 11:6-12). They know the fellowship of Christ's sufferings, and are made conformable unto His death, but they attain to His resurrection. They drink of His cup, and are baptized with His baptism, and so come to sit on His throne.

## 4. "Forgetting the Things Which Are Behind"

"Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus" (vv. 13, 14).

In this room are various pictures of Alpine ascents, photographs of the high summits which other souls have scaled. Around are the prizes that have been won in the arena by successful conflict. On every side are the marks of achievement; and in the midst of the room, unfurled as though it were soon to be grasped and borne forth, is a banner with the "strange device," *Excelsior!* Everything, therefore, that betokens past achievement is accounted but as the stepping stone to still further effort. The soul leaves behind it as a mere memory, the things which it has attained, however great and beautiful in themselves, because some higher ascent calls to it. Is this the attitude of your soul?

Have you learned to forget? Are you living upon your past attempts, their failure, or success, for any of these will cut the sinews of your strength? You must forget even your sins, God forgets them, saying, Try again. You must forget your innocence, the innocence of your childhood; purity tried by fire is better. You must forget, also, your realized ideals. You must forget things which have become dear to you, but which have hindered you, clinging to you as barnacles to the bottom of the great steamer, hindering its progress. You must forget all that, and from this day must confess that you have not attained, that you are not perfected, but are going to climb to the rare heights of Christlikeness; always doing what Christ would do, if He were in your place; always taking as the sufficient question of your life, "What would Jesus do if He were situated as I am?"

## 5. The Room of Christlike Compassion

"Many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is their belly, and whose glory is in their shame" (vv. 18, 19).

There is a tear bottle here, in which the tears of Christ were caught once, though long since they have been transmuted into the pearls that glisten in His crown. But that tear bottle is there for the tears of those disciples who have learned His compassion; for as the Redeemer wept, so do His redeemed weep still, and say, even weeping, of others, "They are the enemies of the cross of Christ." May that compassion, like a fountain, send the tears in rills from our eyes. God forbid that we should live in such a world as this, without weeping over the enemies of the cross; and it should be borne in mind that the enemies of the cross, here referred to, are not those who have rejected Christ, but those who once professed Christianity, and had the creed and reputation of godliness, but in their heart of hearts, and in their lives, have denied the Lord that bought them.

## 6. Waiting for the Saviour

"Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ" (v. 20).

This room has a window looking east; and it is so situated that it is hardly possible to descry the river; for the view lies across the river, to a fair and beautiful horizon; and the soul which has passed through the earlier stages, stands with eye fixed, and every nerve and muscle strained, looking for the dawn, whilst the morning star shines clear in the sky. "We look for a Saviour." It is the saved soul that waits for the Saviour. We are saved from the wrath of God; we are being saved by day from the power of sin; but, oh, we long for Him who shall appear the second time, without sin, unto salvation!

## 7. The Room of Crowning With Resurrection Bodies

"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (v. 21).

To subject. Look at this. He who, in the second chapter was subjected, in this chapter subjects. You must be subjected before you can subject.

(1) We confidently anticipate the moment when the body of our humiliation, which has so often limited and hindered us in our work, which has hungered and thirsted, fainted and grown weary, whose eyes have failed, whose knees have faltered, and hands hung down, shall exchange its corruption for incorruption, its mortality for immortality, being transformed into the likeness of the body of His glory—ethereal, vigorous, incapable of fatigue but a perfected instrument for a perfected nature.

(2) We anticipate much more than that. Death, thou shalt be subdued. Grave thou shalt be subdued. Sin, sorrow, pain, evil, ye shall be subdued. The Lord comes to subdue you as we confidently expect. This room enshrines masterpieces of art, commemorating the great past. That picture is of the overthrow of Pharaoh; and that of the destruction of Midian; and that of the defeat of those mighty Assyrian hosts which menaced Hezekiah; and here are the cross and empty grave—symbols of the victory of the Son of God over the world, the flesh, and the Devil. Yes! He shall overcome; it is His right. He shall subject all things unto Himself; it is the Father's promise. The kingdoms of this world shall become the kingdoms of our God, and of His Christ, and He shall reign forever. Let us hasten unto the coming of that day of God!

(From the book, *THE EPISTLE TO THE PHILIPPIANS, A DEVOTIONAL COMMENTARY* by F. B. Meyer. Published by Baker Book House, Grand Rapids, Michigan.)

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## Wishing Well! Wishing Well!

(Continued from page 3)

from some place far away. It might take a month, or even longer."

"Even longer," Gallo mumbled.

"But then it might be soon," Taria said. "Let's hope it might be soon."

She had hardly finished speaking, when a horseman rode up to their cottage door in a rolling cloud of dust. The father came out to see who it was.

"I bring a message from the baron!" shouted the man on the horse.

"From the baron!" Taria gasped. Fear was in her voice.

"Maybe he is bringing us the wealth we wished for," Gallo said.

"I hadn't thought of that," Taria answered. The fear left her voice.

"I will receive the message as a humble servant of his greatness," the children's father said.

"You may not long be one of his servants," said the man on horseback.

"Why?" cried the father.

"It is the good news!" exclaimed Taria. "It is about the wealth we wished for!"

"The baron is displeased with the tillers of his soil," the visitor said. "He demands fifty more cubels of grain for each parcel of land this year than was brought to the castle bins last year."

"Fifty more cubels!" gasped the father. "But..."

"That is the command!" the horseman shouted. Then he rode away to bring his announcement to other serfs on the baron's land.

"Fifty more cubels of grain," the father whispered. Tears came to his eyes. "Did you hear it, Mother? Fifty more cubels of grain for each parcel of land."

"I heard, Father," the woman said quietly. "The land only brought forth two hundred cubels on each parcel last year. And we must give half to the baron. But God in heaven is not deaf to our needs, even if the baron is."

The father and mother went into the cottage.

"I... I guess that wasn't an answer to our wish," Taria said.

Gallo could not speak. He only shook his head, and sighed sadly.

Early the next morning the boy and girl were awakened by their mother. "I wish you might sleep," the mother said. "You are such good children. But we are in great trouble. We must all go to the fields and work very hard."

Father, mother, boy and girl were in the fields shortly after the break of day. They had neither horse nor plow. Everything had to be done by hand. This made the work very hard.

"We will make a game of it," the father said. "Let us see who can pile the largest stack of weeds. But shake the dirt well from the roots."

"A game?" Gallo growled to his sister. "I don't see how Father can be so cheerful about working so hard."

"Neither do I," whispered Taria. They worked until noon. After they had eaten and taken a short rest, they returned to the fields again. Day after day it was the same.

One evening, just as they came from the field, Gallo picked up a beautiful stone. "Taria!" he exclaimed. "See it!"

"What a beautiful stone!" Taria gasped.

"It almost looks like it has gold in it!" Gallo said.

"N-no," Taria told him. "It's only a piece of granite. Once before we found a stone like this. Remember? Father took it to the goldsmith in town. And the goldsmith only laughed. It was a stone just like this one."

"I didn't mean we should take this to the goldsmith," Gallo explained. "I thought we maybe should drop it into the wishing well."

"Gallo! That's a wonderful idea! We'll go right after supper."

As soon as they had finished the evening meal, the two children slipped quietly out of the cottage, and then ran to the wishing well a mile away.

"Are you sure we have the correct magic words?" Gallo asked, as they stood at the well.

"These are the only ones I've ever heard."

"Maybe you should say them

this time, Taria. Maybe I don't make it sound like we really mean it."

"I will if you want me to," Taria said.

Gallo looked at the well. "Do you think anyone ever comes here anymore? It looks so forsaken."

"This used to be a place of much happiness, before the unkind barons came and took the land," Taria looked about carefully as she spoke. No one must hear words like these from the child of a serf. "Now the people do not have time for dreams. All they know is work."

"The wishing well is almost forgotten," Gallo agreed. "Maybe it has lost its power."

"Gallo! You must be careful what you say!"

Gallo gave his sister the stone. "Here, Taria," he said. "You drop the stone and make the wish. You have never said anything unkind about the wishing well."

Taria took the stone, and walked up to the mysterious well. Carefully she dropped the stone. As it fell, she said:

*Wishing well! Wishing well!  
Great is thy power!  
Grant me the wish*

*I bring thee this hour!*

As the stone hit the bottom, she whispered, "I wish for wealth, with which to buy much happiness for our family."

The two children stood quietly for several moments. Then they tiptoed away, and returned to their cottage.

A week passed, and the poor family seemed only to work harder and harder with each day. Gallo and Taria spoke much of their visit to the wishing well.

"Perhaps we should go once more," Taria said, after nearly two weeks had gone by. "The wishing well has been left idle so long. It may take many wishes to bring us our request."

"Don't speak so loudly," Gallo whispered. "Father is nearby. He told us once that no one could expect help from the wishing well. He doesn't believe in it."

"Tomorrow is the Sabbath," whispered Taria. "We will not need to arise until an hour after dawn. We can get up earlier, just you and I, and be out to the wishing well and back again before breakfast."

Both of the children awoke early the next morning. They dressed, and met in the cottage kitchen. Then they crept outside together. Before retiring the evening before, both had hunted until they found a suitable stone. It

was quartz, and very beautiful.

Taria now carried the stone in a pocket of her dress.

They quickly reached the wishing well. Neither of them spoke, as Taria crept up to drop the stone.

P-r-r-u-u-g! the stone sang, as it fell.

*Wishing well! Wishing well!*

*Great is thy power!*

*Grant me the wish*

*I bring thee this hour!*

**SPLASH!**

The stone struck water, just as Taria whispered, "O Wishing Well! Give us a sign that you will answer!" Then Taria stepped back beside Gallo.

Hardly daring to breathe, the two children waited.

"D-do you suppose the wishing well can talk?" Gallo whispered. "Maybe you should tiptoe up and listen."

Taria did as her brother suggested. She put her head over the edge of the well. Just as she did, she shouted, "Gallo! Gallo!"

"What's wrong?" Gallo cried. He jumped to his sister's side.

"Look, Gallo! Look what I found wedged between two stones inside the well."

"It's a note," Gallo said.

"And on the outside is written: 'To Two Unhappy Children.' Read it, Gallo. I'm so excited, I can't."

"Do you think the wishing well sent it to us?"

"Of course. Where else could it come from? Read it, Gallo. It's the sign I asked for in my wish."

Gallo read:

*Foolish are they who wish for the sun,*

*Which shines on the rich and the poor,*

*Wishing and wishing—while—ah—that they have*

*Sends them wishing and wishing for more.*

"G-Gallo!" Taria gasped. "What does it mean?"

Gallo read it again, more slowly than before:

*Foolish are they who wish for the sun,*

*Which shines on the rich and the poor,*

*Wishing and wishing—while—ah—that they have*

*Sends them wishing and wishing for more.*

"Oh," the girl sobbed, "I'm afraid. Let's go home, please."

The two children crept back to their cottage. Their parents were up when they arrived, but they asked no questions.

All four went to worship services that morning. They attended a small church about two miles from the baron's castle. Gallo and Taria sat and listened carefully, for they were both afraid.

(Continued on page 11)

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## The Man of Sorrows

(Continued from page 1)

Into a position of superiority over any one class. He responded without distinction to the needs and appeals of all classes, rich and poor, high and low. He was no respecter of persons.

### He Was Sinless

The Lord Jesus was the only sinless man the world has ever known. He Himself said, "Which if you convinceth me of sin? The prince of this world cometh, and hath nothing in me." To this challenge that He flung out to both Satan and the world, and which has come ringing down the corridors of time, no answer has been returned, and none ever will be. On the other hand, the experience of every honest heart, especially of every Christian, is expressed in the words of Scripture, "All we like sheep have gone astray." "There is none righteous, no, not one." Christ alone is "holy, harmless, undefiled, separate from sinners."

While He is sinless, He was not sorrowless. Indeed, He was "a man of sorrows, and acquainted with grief." Someone has said, "God had one Son without sin, but not one without sorrow." Those who doubt that we live in a fallen world find it difficult to account for this universal wail of mankind. Like the scroll of Ezekiel, human history is a book "written within and without" with "lamentations, and mourning, and woe." There is nothing more common or constant than sorrow and suffering. George McDonald expresses this thought in his well-known poem on "Baby," in which he asks a question and receives an answer from the newly-born child.

Where did you get that little tear?  
I found it waiting when I got here.

From the cradle to the grave, sorrow is the portion of every man. Over the face of youth the tears fall fast; they furrow the cheeks of maturity; while to old age they come as the saltiest tears of all. "Man is born to trouble, as the sparks fly upward."

Next to a Saviour, humanity needs most of all a Comforter. Christ is both. He has come not only to save us from our sins, but to bear our burdens, and to dry our tears. Sorrow fills a large part of the life of each of us. But in comparison with the torrents of grief that swept the whole earthly life of our Lord, our woes are but tiny bubbles that rise and burst on the stream of our daily existence.

The elegy of suffering from which our text is taken begins in the thirteenth verse of Isaiah fifty-two and includes the whole fifty-third chapter. It is obvious that this prophecy refers to Christ, although some critics deny this. Some have thought it was Isaiah himself who was referred to. Such a theory would necessitate some radical changes in the eighth chapter of the Book of the Acts. There we read the interesting story of the conversion of a royal sinner.

A certain Ethiopian was returning from Jerusalem to his own country and was evidently much concerned about his soul. He had secured somewhere a copy of the prophecy of Isaiah; and as he crossed the desert, seated in his chariot, he was reading this part of the Scriptures in his quest for God. Philip, an evangelist, drew near to the chariot and inquired if he understood what he read. The eunuch replied, "How can I, except someone should guide me?" Then Philip sat down by his side, and beginning at these very same Scriptures, he preached unto him Jesus. How could he, from this portion, preach anyone but Christ? Who else was led as a Lamb to the slaughter with the iniquity of us all laid upon Him? So, if we delete the fifty-third chapter of Isaiah because it does not refer to Christ, we must do away with the eighth chapter of the Acts. We must find another who is "the Lamb of God, which taketh away the sin of the world," on whose brow the crown of thorns will fit. There is no being who can justly lay claim to this likeness other than Jesus, God's only begotten Son. In Him sorrow

was multiplied and grief was His familiar friend.

Let us look at some of the kinds of suffering that He bore and seek a reason for His bearing it.

### He Bore the Sorrow of Loneliness

There are three kinds of loneliness. First of all, there is the loneliness of solitude. Solitude is not always a hardship. It may, and often does, prove a great blessing. I am sure Christ found it so. Often after a busy day, He withdrew Himself to the mountains to spend the night alone, or He went out into a desert place a great while before day in order that He might commune with His heavenly Father. Such loneliness is a privilege to be frequently sought.

There is a second kind of loneliness that is hard to bear. It is the loneliness of character which makes a man feel himself isolated, although in the midst of other men. Our Saviour knew such loneliness. He was so different from those about Him, in His desires and purposes, in His hopes, yearnings and aspirations, that He was forever a stranger in this world. No one understood Him. Even His mother failed to comprehend the meaning of His mission. When He was twelve years old, she found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and his mother said unto him, Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? Then it is added, "They understood not the saying which he spake unto them."

His disciples were unable to fully appreciate His teaching or to understand the meaning of His sacrifice. It is evident from the final message that He gave to them before He went to the cross, that He would have made known to them many things concerning the mysteries of the spiritual life, if they had been able to comprehend. "I have yet many things to say unto you," He told them, "but ye cannot bear them now."

In the third place, there is the loneliness of shame. The Book of Job furnishes a vivid picture of this kind of suffering. Through no fault of his own, Job suffered reverses, losses and afflictions. Dispossessed of everything, he was deserted by family and friends. They passed him with averted look and cruel judgment. Even his wife wished that he were dead. So terrible was his suffering that poor Job cried out: "My soul is weary of my life."

There is no loneliness so painful as the loneliness of shame. It may be the result of any one of a number of causes. It may come, as it did to the patriarch, through no wrong-doing of the sufferer. Or, it may come as the result of the sin of another. An illustration of this is found in Victor Hugo's *Les Misérables*. It was the shame of suffering for another that Jean Valjean found hard to endure. Even little children looked upon him with distrustful eyes. As one reads of his experiences, one feels that out of Hades itself, there can come no more poignant anguish than the suffering of shame.

Have you never looked into the face of a father or a mother who is bearing the disgrace of a wayward son or daughter? Have you not observed how quickly the hair has grown gray, how deep have become the furrows that wrinkle the brow, and how faded the smile? The cutting salutation of a neighbor or the haughty glance of a former friend falls upon them like a scourge; yet they suffer on in silence.

No man ever endured such shame as did our blessed Lord. In that terrible night of anguish when God laid on Him "the iniquity of us all," not only His foes but His friends turned from Him. "They all forsook him and fled."

Bearing shame and scoffing rude,  
In my place, condemned, He stood.

### He Bore the Sorrow of Unrequited Love

Another kind of sorrow, that of

unrequited love, is described by the Apostle John, whose affectionate disposition made him especially qualified to write on such a theme. Speaking of Christ, he says, "He came unto his own, and his own received him not." There is perhaps no sadder picture in the whole New Testament than that contained in the twenty-third chapter of Matthew. There Jesus stands, looking over the Holy City, and cries, "O Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Referring to the same incident, Luke says: "And when he was come near, he beheld the city, and wept over it." There He had fed the poor, healed the sick, sought the lost, and went about doing good, but the people had refused to hearken. Nailing Him to the cross, they crucified Him as a criminal. He so loved the world that He gave Himself to save it; and yet, only one here and there of the multitudes who heard Him responded to His love.

I have read of a lecturer in a large English city who gave a stereopticon address on the life of our Lord. Among other scenes he showed Holman Hunt's great picture, "The Light of the World." The audience gazed spellbound at the thorn-crowned Saviour knocking at the barred door. In the midst of the silence a little girl in a front seat, sitting beside her father, asked in a stage whisper, "Daddy, why don't they let Him in?"

"Be quiet," said the father. "It is only a picture." Again the little one, more insistent than ever, said, "O Daddy, I am sure they hear Him knocking! But they don't want Him in, do they?"

That is the attitude that thousands are taking toward Christ today. Again and again He has come to their hearts, seeking entrance, speaking through the death of a loved one, perhaps, or through disaster, or in numerous other ways; but there is no response to His pleading voice. They do not want Him in.

### He Suffered as a Substitute

Every kind of sorrow was known to the Son of God. There is only one answer that can be given to the question, Why should this sinless One be the greatest sufferer of the whole human race? It is because He suffered as a substitute. "He hath borne our griefs, and carried our sorrows." As He hung upon the cross, one of His enemies, when he saw His dying agony, shouted from the crowd, "He saved others, himself he cannot save." He spoke the truth, and quite unknowingly offered one of the most profound

explanations of the suffering of the Saviour. Because it was vicarious, He could not be released from it.

There are preachers and teachers today who ignore the substitutionary work of the Lord Jesus Christ. They go even further and ridicule the thought of His vicarious death. A minister said to me, "People no longer believe in the Gospel of substitution. We are coming to see that we must live for ourselves and do our own dying." I could not refrain from remarking, "Yes, my dear friend, if you live for yourself, you will surely do your own dying." The hope of the Christian described by Paul is centered in One "who loved me, and gave himself for me." When men and women say that they do not believe in vicarious suffering, they state what is not actually true. We heroize those who give their lives for others. We build monuments to commemorate the deeds of brave men who have sacrificed their own lives for those of their fellow-men.

D. L. Moody used to tell of a mechanic in Wisconsin who, during the Civil War, was drafted into the army. He was poor, with no reserve funds to provide for his large family and invalid wife. But he had a friend, a young man, unmarried, who came forward and volunteered to take his place in the service; in fact, he insisted on doing so. In the Battle of Gettysburg, that young man was mortally wounded. When news of his death reached his home city, no one was more deeply grieved than the poor mechanic. What could he do to show his gratitude? He decided to make a headboard of hard wood; and when it was finished, he took it to Gettysburg and placed it at the head of that lonely grave. It bore the name of the young man who had been killed, and underneath were just four words, "He died for me." That is substitution. The young man went to war in another's place; he fought the battle for him; he received the fatal wound and died in his stead; and all that the mechanic could do was to declare, "He died for me." "Greater love hath no man than this, that he lay down his life for his friend."

The death of that Wisconsin boy exemplifies the substitution of a friend for a friend. There is something greater still. As an abiding example of amazing grace and love, "while we were yet sinners, Christ died for us." He took our place; He died in our stead. When once that stupendous truth dawns upon one, the most natural thing to do is to acknowledge His love, accept His sacrifice; and, taking a stand before the cross of Christ, confess to the world—

It was for me the Saviour died,  
On Calvary.

### He Shall Be Satisfied

What recompense shall the Lord of glory receive for the sorrow He has borne? In Isaiah 53:10, 11, we are told how we may requite and compensate Him, at least in some measure. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days. . . He shall see of the travail of his soul, and shall be satisfied." In other words, when you accept the offering that God has made for sin, the gift of His Son, "he shall be satisfied." When you receive as your Saviour the One who bore the agony of the cross for you, He shall be glad that He died in your place. He Himself has told us that there is joy in Heaven over one sinner that repents. To know the joy of saving the lost, He "endured the cross, despising the shame."

Over forty years ago I received my first soul vision of Calvary. Without a thought of God in my heart, I passed a street meeting where a little woman was standing on a box, singing. She had a wonderful voice; and in her heart there had been shed abroad the love of God. Oh, how sweetly she sang!

When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

See! from His head, His hands,  
His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

There was a refrain:  
O Calvary, dark Calvary,  
Speak to some heart from Calvary.

God answered the prayer of that hymn, and spoke to me then and there. Like John Newton, My conscience felt and owned its guilt

And plunged me in despair—  
I saw my sins His blood had spilt  
And helped to nail Him there.

That was the greatest moment of my life. I have had thousands of blessings since. My heart is full of assurance and gladness now, and I know that I shall be with Christ throughout eternity. But the beginning of it all was the vision of the cross and the realization that Jesus, the Man of sorrows, died for me.

(From the book, *IS GOD STILL SPEAKING TO MEN?* Published by Fleming H. Revell. Used by permission.)

If you have unsaved loved ones,  
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## The Case of the Teen-age Sister

The story began four years ago, when an orphaned girl came to live with an older, married sister. The girl was not a Christian, although she had many times heard the Gospel. But let Mrs. W., of Toronto—the older sister—tell you the story herself:

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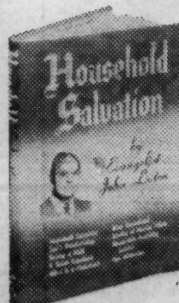
"Then I picked up the current *Sword*,

and I read John Linton's article on Household Salvation. It was just what I needed, of course, I knelt down at once and thanked the Lord that He was going to save Dorothy and her boy friend, too. When my husband came home he read it, too. And all that week we rejoiced in the Lord's promise."

"The next Sunday night I hired a baby sitter and took Dorothy and her friend to a gospel meeting. When the invitation was given (they had sat unmoved through dozens of them before) the young man handed Dorothy his hymn book, and went up to kneel at the altar. How the Lord honors faith! Two weeks later my sister was saved."

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## Wishing Well! Wishing Well!

(Continued from page 9)

Gallo carried the note in his pocket. For two days neither of them mentioned it. The third day, while they were working in the field, Taria said, "Maybe we are silly to be afraid of the wishing well. Let me see the note again."

Gallo gave it to his sister. She read it to herself. "Of course, we're silly," she said. "I understand it now. We haven't been wishing for anything special. We just wished for wealth. We didn't tell the wishing well what kind of wealth we wanted."

"I think you're right, Taria," Gallo said. "We should have wished for gold or precious stones, something we would know when the wishing well gave it to us. Let's try again. See. Right here at our feet is a beautiful stone. We can use it tonight, when we finish in the fields."

That night after supper their father sent them on an errand to the neighbors. The two children did not mind, because on the way back they could stop at the wishing well.

They reached the wishing well as the sun began to set.

"You do it this time," Taria said.

So Gallo dropped the stone. He said the magic verse, and then made his wish. "Wishing Well," he said, "Send us four bags of gold, one for Mother, one for Father, one for Taria and one for me."

"That's better," Taria whispered. "Four bags of gold! Think of the lovely things we can buy! We..."

"Taria!" Gallo exclaimed. "There's another note in the well!"

"Read it!" Taria gasped.

Gallo took the note. On the outside he saw the words: "To The Children Still Seeking Happiness."

"The wishing well is trying to help us," said Taria. "Read it, Gallo. Hurry!"

So Gallo opened the note and read:

*What are the things money can buy?*

*The wind, the rain, the stars in the sky?*

*Gold is the door, and greed is its key,*

*For those who are blind to all that is free.*

"G-Gallo," Taria whispered, "wh-what does it mean?"

"I don't know," Gallo answered.

"I... I wish we dared ask Father and Mother."

"We can't do that, Taria."

"I know we can't, Gallo, but I wish we could. I'm a little bit afraid again."

During the remainder of that week the two children spoke often of the strange note. At last they decided to try once more. They would go to the wishing well the next Sabbath morning, earlier than before. This time they would ask the wishing well to give them the answer right away.

It was hardly daylight of the Sabbath when Gallo and Taria met in the cottage kitchen. They ran quickly to the wishing well. There Gallo took from his pocket the stone they had selected.

He was about to drop it, when Taria said, "Wait, Gallo! Let's see if there's a note in the well before we drop the stone."

"There can't be," Gallo said.

"How can the wishing well answer until we have asked?"

"I suppose not," Taria agreed.

"Go ahead and drop the stone," Gallo held the stone, and looked at it for a moment. Taria slipped up beside him.

"Gallo!" she shouted "Look! There is a note in the wishing well! And you haven't dropped the stone!"

Gallo looked. Sure enough, there was a note. He took it. On the

outside were the words: "A Guide to Certain Happiness."

"This is it!" Taria gasped.

"This is the answer!"

"H-how can it be?" Gallo asked.

"We didn't make any wish."

"That's right," Taria said. "We didn't make any wish. But where did the note come from then?"

"I don't know."

"Read it, Gallo. See what it says."

Gallo read:

*Do you wish for happiness*

*Which can never depart?*

*You must find it and keep it*

*Down deep in your heart.*

"Read it again, Gallo."

Gallo read again:

*Do you wish for happiness*

*Which can never depart?*

*You must find it and keep it*

*Down deep in your heart.*

Tears came to Taria's eyes.

They flowed down her cheeks.

"Wh-what's the matter, Taria?"

"I think I have the answer," Taria said. "Come, we must hurry back to the cottage before Mother and Father get up."

"Why?"

"Come, Gallo! We must hurry!"

They ran all the way home.

At the cottage door, Taria whispered, "We must go in quietly. I don't think Mother and Father are awake yet, and we must not let them hear us."

"Why, Taria?"

"Come in, and I will show you."

They entered the cottage.

Taria crept up to a small table near the stove. Here her father kept his reports of work on the farm.

"Give me those notes we got at the wishing well."

"I only have the one from today," Gallo replied, "but they're all the same kind of writing." He gave Taria the note.

"That's what I mean," the sister said, as she took the note. Then she held it down by some of her father's reports. "Look, Gallo!" she gasped. "My idea was right!"

"Taria!" Gallo exclaimed. "The handwriting is the same! Our Father wrote those notes at the wishing well!"

"He must have heard us when we talked in the fields," Taria said. Tears came to her eyes. "But he didn't want to scold us. He was sorry for our unhappiness, and it hurt him because we went to the stupid old wishing well."

"He wrote the notes to help us," Gallo said. He swallowed hard.

"Gallo," Taria said, "I'm ashamed of myself."

"I'm ashamed, too," said Gallo.

"Father and mother work so hard. They have the cruel baron over them all the time. Yet they are happy."

"The baron isn't happy, Taria."

"Oh, my, no," said Taria. "He is much too cruel and greedy to be happy. And... and besides, I'm afraid the baron doesn't know God."

"I... I don't think we know Him either, Taria," Gallo admitted.

"You are right, Gallo," Taria looked out the window. The sun was rising in golden beauty out of the eastern horizon. Lazy clouds roamed through the sky. Birds sang their beautiful songs. "Gallo," Taria said, "this is the Sabbath. I am going to ask God to forgive my sinful greed and clean my heart this very day."

"So am I," said Gallo.

They did, too. The children told their parents how sorry they were. As all four of them knelt in prayer, great joy came into their hearts.

No more did the children complain when at work in the fields. Instead, they helped their father and mother bring forth such a fine crop that the baron, wicked and selfish though he was, let them have their rightful share. The father and mother were as kind as they could be to their children.

### LAZY JOHN WESLEY!

John Wesley traveled two hundred and fifty thousand miles on horseback, averaging twenty miles a day for forty years; preached four thousand sermons, produced four hundred books; knew ten languages. At eighty-three he was annoyed that he could not write more than fifteen hours a day without hurting his eyes, and at eighty-six he was ashamed he could not preach more than twice a day. He complained in his diary that there was an increasing tendency to lie in bed until 5:30 in the morning.—"The Arkansas Baptist."

Never again did Gallo and Taria seek happiness from the wishing well. They had found real happiness—the happiness their father had written about in the little poem. Both of them learned it from memory, and often, when at work in the fields, they would say it:

*Do you wish for happiness*  
*Which can never depart?*  
*You must find it and keep it*  
*Down deep in your heart.*

(From the book, *CHILD'S TREASURE BOOK OF FIRESIDE TALES* by Ken Anderson. Published by Zondervan Publishing House. Permission obtained. Price, \$1.50. May be ordered from the publisher or Sword Book Room, Wheaton, Illinois.)

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## False Claims for RSV Bible Answered

(Continued from page 1)

cepted it and used it widely. Dr. R. A. Torrey, for example, Dr. W. B. Riley, and other great fundamental leaders accepted it, used it, quoted it widely. And so did the other best Bible-believers in the country. People object to the Revised Standard Version because it has a definite theological slant toward Unitarianism, for example, in its translation of Isaiah 7:14; in the footnote under Matthew 1:16 (which is unscholarly and untrue); and in its omitting "begotten" from John 3:16, though practically all Bible-believing scholars agree that the sense of the Greek includes the idea of "only begotten." I do not have time now to give a complete review, but I, who have used many translations, do not object to all translations, and that could not be said of the faculties of great seminaries and colleges all over America who have given a measured and carefully-studied answer repudiating the Revised Standard Version. Such a statement by Dr. Browne is either the result of ignorance and prejudice or an intentional misrepresentation.

### Drs. A. T. Robertson and John R. Sampey Actually Did Not Help Translate This Version

2. On page 2 it is stated that the famous Greek scholar, the late Dr. A. T. Robertson, of the Southern Baptist Seminary at Louisville, Ky.; the late Dr. John R. Sampey, president of the Southern Baptist Seminary at Louisville, Ky., were "invited to help set up the translation of the new Revised Standard Version of the Bible." But the inference that these two scholars did any of the translation is absolutely false. Both of them have been dead for many years. Dr. Robertson died the year the translation actively began, having already resigned, I believe, from the committee. To say that they had a share in this translation is misleading and it seems to me, inexcusable. The translators are named on the jacket of the RSV Bible and do not include Dr. Robertson and Sampey.

### Help From Newly Discovered Manuscripts Already Used in American Standard Version Fifty Years Ago

3. On the bottom of page 3, as a reason for the Revised Standard Version, Dr. Browne mentions the discovery of many ancient manuscripts. But he ignores the fact that nearly all of these were used in the American Standard Version, and the fact that the Isaiah scroll is almost identical with the Masoretic Text we now have.

### To Deny That Most of the Translators of the RSV Were Modernists Is Dishonest

4. On page 4, Dr. Browne has the following question and answer. "Q.—But, were not these scholars 'modernists' or even 'communists'?" A.—No, that report is a base slander. They are all reverent, devout, and humble scholars." But the simple fact is that one of these scholars, Dr. Harry M. Orlinsky, of the Jewish Institute of Religion, New York, is an infidel Jew, never has even claimed to be a Christian; so Dr. Browne either intentionally deceived, or when he says "reverent, devout" he does not mean Christian, for Orlinsky is not a Christian and would be the first to deny that he ever was or ever intends to be a Christian. He does not believe that Christ is the Son of God, does not believe in the virgin birth, does not believe the New Testament is the Word of God, and has no claim whatever to terminology which fits a Christian. In that, Dr. Browne is thoroughly unreliable, to put the most charitable possible estimate on his statement. But not only Orlinsky, but nearly all the other translators are out-and-out modernists and say so. That is notoriously true of Drs. Moffatt, Weigle, Goodspeed, Burrows. One man alone, Dr. Kyle M. Yates of the thirty-two translators, publicly claims to be a converted, born-again Christian, believing in the virgin birth, the full inspiration of the Bible, and the historic Christian faith as far as I have been able to find. If you can get state-

ments from any other single one of the translators saying that he believes in the virgin birth of Christ, the infallible accuracy and inspiration of the Scriptures as the very word of God, the bodily resurrection, and the blood atonement, I promise you that I will personally publish that statement in THE SWORD OF THE LORD. But they will not do it because they do not so believe and most of them are already in print as being infidels on these essential Christian doctrines. For Dr. Browne to call them "reverent, devout" is misleading, and dishonest. And to think that such people who are enemies of the doctrines of the virgin birth, the blood atonement, and the plenary inspiration of the Bible, would not let that affect their translation is naive childishness.

### It Is Unfair to Count Billy Graham's Pleasant Words About RSV Before He Examined It, a Present Endorsement

5. Dr. Browne says that Billy Graham endorses the RSV. The simple truth is that Billy Graham did take part in a public service in which he accepted a gift copy of this Revised Standard Version. The most he said for the book is that it would supplement the King James Version. When he spoke of accuracy he could say only "probably," for he had not examined the copy at all, just as everybody else was expected to boost it without ever seeing a copy of the translation.

The facts are that Dr. Graham was tricked into the matter and that he never did endorse the details of the translation and he could not now be persuaded to give a statement endorsing the translation. On this matter, Dr. Browne uses the methods of a propagandist, and not the straightforward method of a Bible preacher.

### Have Southern Baptists Approved RSV?

On page 5, Dr. Browne asks a question and answers it as follows:

"Q.—Do Southern Baptists recommend this new version?" Then he quotes a statement by some faculty members of the Southern Baptist Seminary at Louisville. It was not an endorsement of the Revised Standard Version in any details. It simply says that it ought to be received as a serious undertaking and they hoped and believed that it would prove more accurate and more understandable in English. But that statement did not represent even all of the faculty of the Southern Seminary, for some of them have already gone in print openly repudiating the Revision. And what about the other great Southern seminaries? The New Orleans Seminary, the Southwestern Seminary, the Southeastern Seminary, the Golden Gate Seminary? Actually not any one of these seminaries nor all of them could speak for Southern Baptists. Southern Baptists as a whole do not recommend this version. Most of them will not use it.

The most important and authoritative act by Southern Baptists on this Bible was the decision of the Southern Baptist Sunday School Board that they would not use the RSV in their Sunday School quarterlies to displace the King James Version, but would continue with the King James Version. In fact, Dr. R. G. Lee, most influential Southern Baptist leader, three-time president of the Southern Baptist Convention, repudiated the RSV in a strong article printed in many magazines. Dr. Browne is misleading on this question.

### To Take "Virgin" Out of Isaiah 7:14, Contradicting Matthew 1:23, Was Inexcusable

7. On page 5, Dr. Browne tries to explain why the word "virgin" was replaced in Isaiah 7:14 with the term "young woman" and he gives this unscholarly and careless answer: "The King James Version translators often used in their work another translation, the Septuagint, which was written in Greek. Now Greek was not the language in which the original Old Testament Scriptures were written. Hebrew, not Greek, was the

original language of the Old Testament Scriptures. Therefore, the Revised Standard Version translators, striving to get as near as possible to the original writings, decided to translate the Old Testament from the Hebrew."

Then he said, "Scholars agree that the meaning of 'almah' is 'a woman of marriageable age,' or 'a young woman.'" He also says that "the Hebrew word for 'virgin' is 'bethulah.'"

But an intelligent high school student ought to know better than that.

The facts are that the King James Version translates Isaiah 7:14 as "virgin" for the most powerful reasons. (a). The Septuagint, translated 200 years before Christ, by seventy Hebrew scholars, translates the word "virgin" in the Greek. (b). The strongest reason yet is that in the New Testament, the inspired Scripture in Matthew 1:22, 23 plainly says that Isaiah 7:14 means a virgin. No Bible-believer could translate it anything else in the light of the divine translation from the Old Testament given in Matthew 1:22, 23. And even your new RSV, translates the word "virgin" there, and says that is the meaning in the Old Testament. Bible believers would not need to go further. (c) But translators of the King James Version have powerful evidence that they did reverently translate the Hebrew properly when the English Revised Version and the American Standard Version both translated the Hebrew word "almah" as "virgin" in Isaiah 7:14. And they translated that from the Hebrew. The idea that the present translators of this slanted and biased RSV were the only ones who went back to the Hebrew is just fundamentally untrue. It is a falsehood which no intelligent man who studies the matter will believe. It must have been meant to deceive honest people.

### Did Translators of RSV Reverence the Original Text of Scriptures?

8. Dr. Browne gives this question and answer:

"Q.—Do we not want our translators to keep true to the original text of the Holy Scriptures?"

"A.—Most assuredly we do, and we should be grateful that the Revised Standard Version translators had a deep sense of responsibility to the original text of the Holy Scriptures."

But there is abundant evidence that Dr. Browne is mistaken. The translators did not stay with the original text. Please consider.

(a). The translators felt free to paraphrase or insert words not in the original, and they do not mark such words by printing in Italics, as did the King James Version and the fine American Standard Version. So no reader of the RSV can tell which are translated words and which were supplied by the translators.

(b). Actually the translators created their own text, scorning the Masoretic Text. Dr. Herman A. Hoyt, dean of Grace Theological Seminary has counted 1,027 cases where the translators deliberately left the Hebrew text and chose to follow some version, not the original Hebrew. There are that many cases where the translators themselves put in a marginal note admitting that they left the Hebrew text. But other cases have already been discovered where the Hebrew text has been wholly set aside in favor of some other reading, but with no marginal note to warn the readers of the departure from the original text. Dr. Allan A. MacRae, president of Faith Theological Seminary, and a very fine scholar has declared "I cannot trust a single passage in the RSV Old Testament unless I have before me also my Hebrew Bible."

In ten cases, Dr. Hoyt shows that the Apocryphal book of I Esdras has been followed instead of the Hebrew text. In one case a Ugaritic clay tablet has been followed instead of the Hebrew text in II Samuel 1:21, as mentioned by Dr. S. Herbert Bess, professor of Old Testament and Hebrew in Grace Theological Seminary.

Despite the claim of Dr. Browne about Isaiah 7:14, in 270 counted cases the Septuagint is followed by the RSV instead of the Hebrew text when it is supported by other versions and 291 times when the

Septuagint alone was followed, instead of the original Hebrew text.

Besides, in 344 places the Revised Standard Version translators did not follow the Hebrew nor any version but admit they simply guessed at what they thought the text should be and manufactured it. These 347 places are marked "Cn" for conjecture or "correction" and other such cases of tampering with the Hebrew text are not marked but are now being discovered by reverent and Bible-believing scholars.

### All Scholars Emphatically Do Not Agree That "Almah" Means Only "A Young Woman," Not a Virgin

9. I must call attention to an utterly false statement on page 5. Dr. Browne says, "Scholars agree that the meaning of 'almah' is 'a woman of marriageable age,' or 'a young woman.'" That is absolutely untrue. Scholars do not agree that the word "almah" means "a woman of marriageable age" or "a young woman." Dr. Robert Dick Wilson, the greatest Semitic scholar that America has ever produced, long at Princeton, expressly declared that the word must mean "virgin." So it is with many great scholars today. The scholars

who translated the American Standard Version said that the word "almah" meant "virgin." They translated it that way in that greatest of all modern translations. And many great scholars today say plainly that the word "almah" means "virgin" and not simply "a young woman." Dr. Oswald T. Allis, a most learned and competent scholar, long at Princeton, now at Westminster Seminary, declares that the word means "virgin." I can name you strong scholars in the leading Bible-believing seminaries and colleges and universities in America who have said in print that the word means "virgin." That silly and dishonest method of saying that one who does not agree with infidels is not a scholar, cannot get by with intelligent people. Browne said what was not true when he said that. If he said it in ignorance, then nobody should respect his opinion about the RSV. If he intentionally deceived, then nobody, of course, can trust his statement. I do not know his mind, and I do not say what was his motive. I simply say that what he states as a fact is not a fact.

In the Saviour's name, yours,  
John R. Rice



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